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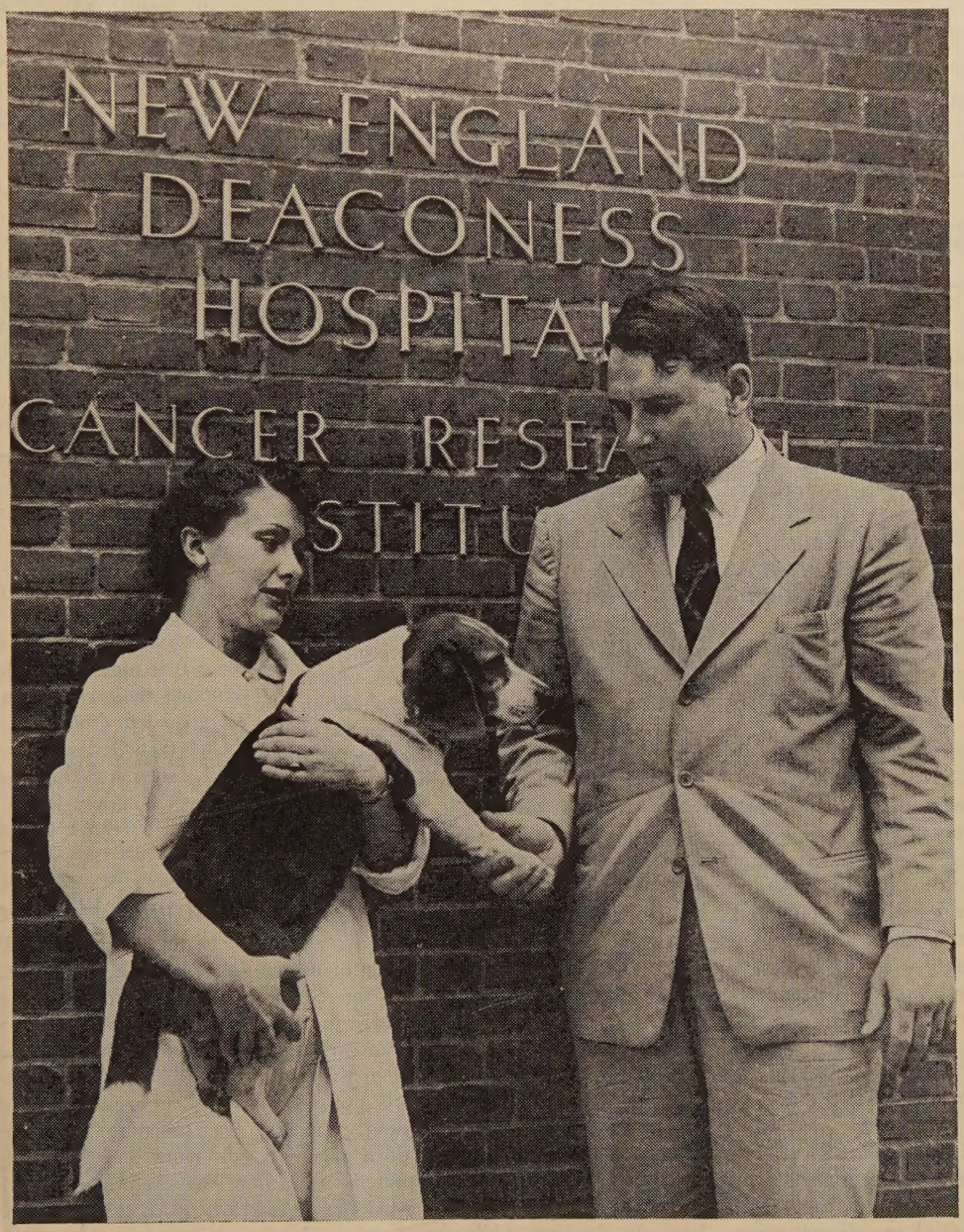

"Skipper's Cancer Cared For, Too"

August 15, 1951

FROM COVER TO COVER

MY FEDERATION SHALL ACT, says Warren W. Peters, minister of the Methodist church in Sparks, Nevada. ..... Page 3

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READERS WRITE

What Is It Worth?

Brother Arthur E. Reed's plea for more acceptance of the local preacher and supply pastor is very simple to answer, it seems to me; namely, what is the Methodist ministry worth?

I have always thought ordination to be something more than an ecclesiastical rite. There is also a level of recognition involved. If a man is sincere enough in his ministry I don't see why he cannot prepare himself for ordination, even as a local deacon or local elder. In our endeavor to be fair to our brethren we ought not to lower the level of our orders so that any Tom, Dick, and Harry can be a self-styled administrator of the sacraments.

I think the excuse we have lamely used in the past (and present) that we have always needed accepted supplies and local preachers and that we will always need them because they serve the "poor" church or the rural charge, is beneath the dignity of stature The Methodist Church tries to command. Our Roman Catholic brothers can teach us something in this regard. If The Methodist Church would guarantee a livable income to men and women naturally endowed and regularly trained to go into certain areas, we would soon get rid of this caste system in appointments. I can speak because I have served.

It's wonderful that our church can pay our bishops so well, even on retirement; and I frankly believe most of them earn every cent they get. I also think our district superintendents are entitled to pay commensurate with their office on a parallel with the business world. But I cannot get away from the fact that if the roots are not taken care of the tree will die.

If the delegates to General Conference want to tackle an humanitarian problem, let them start at home. A bargain basement philosophy won't build up our church. You still get what you pay for.

(Rev.) Warren W. Peters,
Sparks, Nevada.

Hold To Ordination

I trust you will hold to your opposition to suggested legislation which would permit unordained accepted supply pastors to administer the Sacraments.

Our *Discipline* does not deny this priviledge now, it provides that when certain qualifications are reached, the supply pastor may exercise the full ministerial office. The study qualification is after all not very severe. The conference course is administered in each conference by its own membership. It entails no more study than any pastor ought to make during a year, and it provides that a pastor may take four years to pass two years, though the whole course may be passed in four years. Any person serving a church surely could not expect to do any less study than this, while the course has the further advantage of providing him with sermonic aid and mental growth.

Our district superintendency provides a means of meeting the need of the charge where the pastor cannot administer the Sacrament due to his lack of preparation. Neighbor pastors may also be helpful in this kind of a situation. Conditions are not insurmountable. The new legislation proposed is unnecessary. Ambition to do a good job and energetic study on the part of the accepted supply pastor would solve the problem. In the meanwhile the superintendents could arrange to serve the Sacrament in the charge.

It seems likely that where a charge knew its pastor was studying in accordance with the *Discipline* it would be patient, and where a superintendent was considerate, no charge would need to be without the Sacrament during the year. This is the important ite not whether on world wide Communi Sunday some charges do not receive t Sacrament.

John K. Montgomery,
Chairman, Accepted Supply Committe
New England Conferenc

Jersey Joe A Methodist

Your editorial, "God, and a Left Hook (July 25th) observed that Methodist Ezzar Charles lost his heavyweight boxing chan pionship to "another churchman, Jersey Jo Walcott."

Methodists need not despair. We can sti make our boast in the fact that "the othe churchman" is also a Methodist. Jersey Jo Walcott (Arnold Cream in private life) a member of Asbury Methodist Church, Me chantville, New Jersey, of which the Rev. O. Stanley is minister.

Through the courtesy of pastor Stanley whom incidentally it was my privilege t recommend for the New Jersey pastorat three months ago, I talked with Jersey Jo the Sunday following his victory ove Charles. I had seen him robbed of the worl title on December 5, 1947, in Madison Squar Garden, when he beat Joe Louis so decisivel that 20 out of 33 experts at the ringsid awarded him at least nine of the fifteen rounds. A British sports writer said that i was the biggest robbery since the crown jewels were stolen from the royal palac centuries (?) before.

Jersey Joe is a gentleman and a man of faith. The father of six children, he is also an ideal family man. The championship crown will adorn a worthy and honorable brow. If nine million fellow Methodists will emulate their champion in the employment of good left (spiritual) hooks and in simple belief that God will give us the victory, we will contribute mightily to the coming of Christ's kingdom in the earth.

(Rev.) Daniel Lyman Ridout,
Dover, Delaware.

Blame Z.H. Please

In the issue of July 25th, Edward J. Rees, of Clarksville, Tennessee, had a letter expressing disappointment that in the article on "Methodism and the Sacraments," by Dr. Robert W. Goodloe, the author had used a small "l" in referring to the Lord's Supper. Mr. Rees argued from this that Dr. Goodloe was lessening in importance the dignity of the name and the omnipotence of the Deity. I have before me the issue of The Perkins School of Theology *Journal* in which this article originally appeared, and a capital "L" is used throughout in referring to the Lord's Supper. This is evidently a typographical change that occurred after the article left the hands of Dr. Goodloe for which he should certainly not be blamed.

Walter N. Vernon, Jr.,
Nashville, Tenn.

My Federation Shall Act

WARREN W. PETERS

A MONTH HAS now passed since the executive committee of the Methodist Federation For Social Action (unofficial) met for the primary purpose of naming the executive secretary for the coming term of office. During that month I have tried to be as objective in my analysis of the experience as I am in my Biblical scholarship. The answer keeps coming back, "That's not for me." Back in February, 1950, when I preached a sermon in my Lennon (Illinois) church, in reply to Stanley High's attack on the Federation through the pages of the *Reader's Digest,* you were good enough to print my comments in your pages. I humbly ask for that privilege again, with the hope that what I have to report may be taken for whatever value readers may find in it, and with the understanding that wholesome, constructive criticism will be welcomed.

I am a member of the executive committee, duly (or duly) named by last year's nominating committee and confirmed by that portion of the membership who bothered to read the list and return it with their marks attached. I would not have been able to attend the New York meeting were it not for the genuine concern and generous spirit of the great majority of Federation members in the California-Nevada Annual Conference, who were willing to pay my plane fare and incidental expenses to bring their concern to the attention of the committee relative to the problem of leadership in the Federation. They knew (because I told them) that outside of this one delegated job I was a free agent to voice my own opinions and vote any way I felt I should. Please understand that point. It was agreed upon both in open meeting and in the chapter executive committee meeting.

We convened at noon for lunch, despite a mix-up in plans regarding the place. About 1:30 P.M. Bishop McConnell called the meeting to order in a small room which had been placed at our disposal at 150 Fifth Ave. It gave me the feeling that we were being tolerated. About 24 members were present. After the reading of the minutes of two previous meetings, it was brought out that only the position of the executive secretary was to be filled by the committee at this meeting — all other positions were to be filled at the annual membership meeting in Evanston, September 4th to 6th.

JACK McMICHAEL THEN gave his report in his winsome, inimitable ad-lib fashion. It consumed 30 minutes despite his promise at the start that it would be brief. I asked, at its conclusion, if it would not be in order hereafter to have this report submitted in writing, if nothing more so that we could have something tangible in hand. It was generally agreed that this would be good practice.

The financial statement was then handed out, and argument was raised by some committee members as to how accurate a picture it presented. A balance of $1162.71 was dated for June 22nd, the day of the meeting, and not May 31st, the end of the fiscal year. Dean Walter Muelder argued that we cannot take money which has come in on membership dues at the beginning of this year and say we have a balance on hand, when actually we haven't as yet drawn up a total year's budget against which the new money has to apply. Before it could be decided what the status of the treasury was on June 1st, the matter was tabled to allow the nominating committee to make its report.

Let me explain here that on my motion the three members of this committee who were present had been excused 20 minutes earlier to allow them to meet as a committee. There had been no such meeting prior to that day. That is another point which has to be understood if anyone is going to pass judgment on this report. Bishop McConnell announced he was going to allow everyone who wanted to speak to do so, since the matter was so important. He did conduct the meeting in a most admirable manner during the next four hours.

THE COMMITTEE of Barnett, Brown, and Crane reported unanimously for the re-election of Jack McMichael to the office of executive secretary. Letters from Throckmorton and Chamberlain concurred in the choice, it was reported. Barnett then told how he had received many letters from all over the country, because position of names in the announcement of the committee made it appear he was chairman, whereas Dillon Throckmorton had actually been named such by President McConnell. Most of the letters, he said, asked the committee to bring in the name of more than one nominee for the office. His reply to them was to pledge himself to present any name or all names which might be sent in, but no other name was sent in. I had thought the office would be filled at the membership meeting, since that was the place of all the turmoil last year. Now I understand that the executive committee names, and the membership meeting confirms. What I don't understand is what happens if the membership meeting refuses to confirm? If the membership's vote supercedes the executive committee's, then contrary to reports, Mr. McMichael, technically, is not yet elected to office.

Barnett next explained that another group of letters stated that the emotional pitch now at hand made an objective selection of a nominee impossible, and that the office should be left vacant for a few months. His own feeling was that this suggestion lay outside the prerogative of the nominating committee, and should be acted on by the executive committee.

A third section of letters, he reported, had expressed a great appreciation for McMichael personally, and the work he had done for the Federation, and perhaps he could be retained, at least for a while, as an associate secretary, but another person should be elected as the executive secretary and editor of the *Social Questions Bulletin.* Then (although he had submitted the committee's

motion that McMichael be re-elected) Barnett moved as a substitute motion that the office of executive secretary be vacated and that the executive committee decide how the interim period should be taken care of. Since I had appeared before his committee with the instructions of those who had voted and given money to send me to the meeting to declare the office vacant, I seconded the substitute motion. Then Barnett stated he would speak against his own substitute motion and vote against it. Perhaps we ought to pause here for a moment to allow the reader to catch his breath. Even as wise a parliamentarian as Bishop McConnell, later admitted he did not understand it, but he would allow it to stand. Barnett then argued his side of the question, and it all boiled down to his belief that there was no other man capable of doing the job, and we would be selling out to the enemies of the Federation if we did not re-elect McMichael.

Lloyd Worley began the discussion by saying he wanted the office to be filled now only for about 12 to 15 months to see what came out of General Conference action. Barnett said he was willing to incorporate that in the report of the nominating committee if the others were. After having a point cleared up, Brown and Crane both agreed to incorporation of the suggestion. Again, let me ask that this point be understood.

Dean Muelder then reported that a majority of the present officers had stated to him personally that McMichael ought to resign, but they had not voted to oust him because it would look like, under the circumstances, they were selling him down the river. Many members, he declared, have dropped their membership and active participation because they have despaired of the leadership — or the lack of it — and any hope of a change. He referred specifically to my coming as an instructed delegate from a conference chapter. Guerrera said he was afraid the Federation would lose support no matter how the committee voted, but he was going to vote for McMichael. I then got up, and spoke my piece. I concluded that having heard all this, my personal conviction now was that the only fair thing to do (since the nominating committee had not held any meetings or general correspondence prior to that day, and since no notice had gone out to the membership that nominations would be considered by it) was to declare the office vacant until the membership meeting in September, and then let McMichael run against all nominees. Everyone, then, could abide by the majority decision. I might insert at this point that McMichael was present during the entire meeting and discussion.

Henry Crane then said he was troubled by one question: what alternative did we have? Personally, he said, if he could find another nomineee with the same qualities of leadership as Jack has, he would vote for him — as a matter of fact, he had asked Wahlberg to take th job, but the offer had been turned down. Therefore I would have to vote for McMichael.

LeSourd told how he had been with the Federation fo more than 20 years, how he had supported Jack, and whe the *Reader's Digest* attack came he had renominated Jac to office; but now he felt a desperate urgency for Jack t leave the office for the good of the Federation, so he woul vote for vacating the office. Wahlberg appealed for a members to support the Federation no matter what hap pens, but he personally was going to vote to retain M Michael.

Bishop Hartman then told how he had worked wit Jack; in fact, Jack had tried once to resign from the offic to take a better-salaried job, but Bishop Hartman ha talked him into staying with the Federation at that tim Now, however, he felt it was absolutely necessary fo someone else to be in the office, so he was going to vot to vacate the office. Willard Uphaus said he oppose the vacancy, and based his argument on Jack's personality power of persuasion, and leadershi in today's crisis.

Thus it went — on and on. On member even announced he was go ing to vote to retain McMichae purely for emotional reasons, becaus he felt in a crisis like the one we ar now in, he could not rely on in tellect alone. The privilege of th floor was even extended to a stu dent from the chapter at Boston Uni versity School of Theology, after i was agreed that he would be hear as a representative, and not as a proxy for an absent committee mem ber.

Finally, Bishop McConnell said he was ready to put the substitute motion to a vote. If it prevailed, the office would be declared vacant. If it was defeated, then McMichael would be elected automatically to a 2-year term. I think the bishop and the rest of us had forgotten the nominating committee's agreement to limit the term of office to 12 or 15 months.

I then asked permission to offer an amendment, and it was seconded, that the office be declared officially vacant, but that Jack act as temporary secretary until the membership meeting in September, at which time the executive secretary would be elected, after the nominating committee had notified all chapters to submit names of nominees for the office. My amendment was defeated. The motion to substitute was then voted on, and lost by a 14 to 6 count, some members abstaining. My vote was one of the six. I think my question is still valid: does this officially elect McMichael to a 2-year term, or can all this be rescinded by failure to confirm him at the membership meeting in Evanston this September? As an anti-climax the proposed budget was deferred to the membership meeting date with a special committee authorized to study it and recommend action. Henry Crane then

"If I really believe a judgment to be valid, the content must hold good for all men and under every circumstance. This is plainly true in science. It also holds in matters of faith."

* * * *

"Christian Knowledge of God,"
by J. Harry Cotton,
Macmillan, N. Y.

ealed to the group to go along with the vote. He itedly asked Dr. DeWolf if he would do so. DeWolf ied that neither he, nor many others he knew, could estly do so simply because they could not accept the tical philosophy of McMichael, and he felt Jack was ng to make that the official philosophy of the Federa-

n a real sense the meeting was a rude awakening to so much so that I have already written McMichael ell him I now think he made a mistake in seeking the again, that though I will retain my membership in Federation because I still believe in its aims and pur-es, nevertheless I am resigning from the executive com-tee. I cannot see the Federation depending for its stence upon reasons of emotionalism, personality, or ense of one man being indispensable. I cannot get ay from the feeling that men like LeSourd, Hartman, ker, Muelder, and others, who love the Federation rly, must have sound cause for wanting a change. I cannot go along with McMichael's statement to the committee that we must find room in the Federation for radicals as well as liberals. Nor can I go along with the practice of reporting in the *Social Questions Bulletin* certain actions taken by the executive committee as being done by unanimous vote when such is not the case.

I have made the statement publicly and in personal correspondence, that Jack McMichael reaches the heights of Christian practice far more often than I can ever hope to. In a personal way I love him and have the greatest admiration for his Christ-like love for his fellow-man. However, if I find some means of getting to the membership meeting in September, I will vote not to confirm the action of the majority vote of the executive committee, simply because I think the Federation is greater than any one individual. There will be others who will not agree with me, my own district superintendent being one of them; but in the words of Dillon Throckmorton, let us agree to dis-agree without being dis-agreeable.

Call To Christian Education Week

HENRY K. SHERRILL

t is my privilege to bring to your earnest attention the l for the annual observance of Christian Education eek which this year will take place beginning Sunday, ptember 30th, and will close the following Sunday. The me this year is especially appropriate for the times: "each Religion — Make Men Free."

In an era of unprecedented world conflict and chaos it essential that we see the issues in clear focus. We hear nstantly of the struggle between the democracies and alitarian powers. But many people do not understand at the principles of democracy rest upon spiritual truth. emocracy is based upon our belief in the supreme value the individual. But for the validity of that concept e must go deeper and farther than the teaching of the litical reformers of the eighteenth century. We must to the Old Testament, with its message "In the be-nning God" and to the New Testament to the life of m who said, "Inasmuch as ye have done it unto one of e least of these my brethren, ye have done it unto me." here can be no value to the individual life without a ith in God who has endowed men with that light which ghteth every man who cometh into the world.

Likewise we hear a great deal today of the need of otherhood. But again brotherhood can have no real gnificance unless there is a common God and father of s all. In that fact can we find the only deep basis for nity of men, of races and of nations. So it is all along the ne of current slogans and aspirations. We are told that e must establish a reign of international law if we are have a worthwhile peace, but there can be no such law nless there is a supreme law-giver beside whom even e nations themselves are a very little thing.

The crisis of our time is not simply that we are opposed y political forces which espouse materialism and atheism ut that we have all too often divorced religion and life and are attempting to build national life and a world order upon insecure foundations. The great danger is not from without but within.

There are many who are recognizing this fact. But often the main issue is ignored. As I write this, the nation has been shocked by the scandals in the collegiate athletic world. A group of educators have emphasized the need of moral and spiritual foundations. But again morality rests upon religion. Religion must be more than a vague generality. It cannot exist in a vacuum. Here we come straight to the churches, for it is certain that the church is the body which makes possible the continued life of the spirit.

Central to the task of the church is the teaching function, all too often underestimated, even neglected. As a chaplain in the first world war, I learned of the great ignorance of American youth of the simplest facts of Christian teaching. The failure lies first of all in the home. Our school system is so constituted that everything else is taught but religion. Many of our churches also are responsible, for church committees or vestries too often neglect to provide funds for adequate teaching of the youth of the parish.

This call is for a Christian Education Week. But one week can only be symbol of the greater task to be pressed every week, year in and year out. We shall need the consecration of our minds, hearts and resources. So I trust that there will be a significant response to this call from the division of Christian education of the National Council of Churches. Parents, pastors, church officials — all of us will do well to consider the signs of the times. We shall only keep our liberties as we know the truth which sets men free — the gift of the eternal God whose service is perfect freedom. — *Reprinted from the "International Journal of Religious Education."*

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Seven Theses For Peace

Last week a committee of the World Council of Churches issued a seven-point statement to clarify the position of the church on peace. Before the statement is criticized, two things must be kept in mind: first of all, the council's Commission of the Churches on International Affairs speaks for itself, and not for the entire World Council of Churches; and in the second place, the commission, in making this statement, admitted that such a brief formulation runs the risk of over simplification. The commission felt called upon to issue the statement, however, because of the many misleading peace proposals which are currently being circulated.

1. As Christians, the statement reads, it is our duty to seek both peace and justice. "We must neither purchase peace at the price of tyranny, nor in the name of justice look on war as a way to justice or as a ground of hope."

2. "We stand opposed to every form of oppression and aggression. We condemn any extension of oppression carried on behind a facade of propaganda for peace. We condemn equally the proposal of a preventive war, or the use for aggressive purposes of atomic weapons."

3. The commission tried to deal with the problem of disarmament by saying, "There must first be sufficient mutual trust and good faith between nations to ensure that agreements will be honored. Peace and disarmament will follow from mutual trust. Th will not automatically create it."

4. "Believing that the United Nations and its ag cies present now the best means to develop the r of law over the nations, we condemn unilateral m tary action in defiance of decisions under the char of the United Nations.

5. The commission urged more generous assistan by the wealthier nations to the poorer nations of t world in their struggle for economic and social velopment, and at the same time urged immedi sharing of all the nations in the responsibility millions of refugees.

6. "We believe that it is the duty of all gover ments and the United Nations to recognize the d nity of man as a child of God and to protect the rig of the individual. Every denial of fundamental rig should be made known and resisted."

7. "Christians can witness convincingly to peac the statement concluded, "only if they and th churches in their relations with one another acr all frontiers put loyalty to their common Lord abo any other loyalty."

Frankly it is too easy to criticize this statement. is a nice statement, but we fail to see what it seeks accomplish. We believe in peace, it says, but obviously also believe in war; we think that it wou be nice to disarm and probably should, but surely t statement lacks any directive on the subject. To s that disarmament and international agreements re on mutual respect, and that we can't have either un after we have mutual respect is really a merry-g round statement.

There were a few positive suggestions, howeve and let us turn to them for rightful encouragemen We like the firm stand the commission took in i sisting upon support of the United Nations as t agency through which international agreemen should be made. We like the fact that the commi sion expressed its opposition to unilateral decision which by-pass the United Nations. In this latter co nection we in this country have been quite vocal i condemning Russia for unilateral agreements wit China and other satellite countries, but how woefull silent we have been in discussing the merits and d merits of our recent agreement with Franco's Spain

We like the statement's insistence on the dignit of man as a child of God. We hope this means th churchmen in this country might work for this na tion's ratification of the Genocide agreement, and th

ption of the other recommendations of the United tions Commission on Human Rights. We like conclusion: the development of understanding l devotion to a supra-loyalty that is greater than other loyalty is more needed than anything we think of if our close little world is to have peace. cannot make Christ into our particular economic political pattern, rather we must rediscover the ernational character of our faith in a Christ that ws all men unto him.

The Methodist Handshake

Last week the distinguished and able editor of *The ichigan Christian Advocate,* Dr. John E. Marvin, dressed himself to the difficult subject of how and hat to say to the preacher if one has, or has not, joyed the morning sermon. It is a common prob- m and we here take the liberty of adding a few oughts to the discussion.

In the first place, the pastor of a local church has different problem than the visiting parson when he eets the congregation at the close of a service. It n be a time when the local pastor can perform an fective pastoral service if he can greet his parish- ners before they feel called upon to say whether ey liked or disliked the sermon. Those of us who e in that glamorous-sounding "detached relation- hip," and who visit different churches each week, e faced with a quite different problem. But any reacher, "detached" or "stationed," is human and n easily fall victim to the flattery that comes from ell-meaning people who fuss generously about the orning's homiletics. Editor Marvin suggests that stead of that usual "I enjoyed your sermon," or in New England they say, "I enjoyed your talk," it ould be more beneficial for all concerned if the par- shioners could discuss a particular point with which hey agreed or disagreed; or, better still, if during the veek a telephone call or a letter could carry to the minister the particular reaction of a thoughtful par- shioner.

On a few occasions, particularly when this editor *knew* that his sermon was not going too well, he has uggested to the congregation that at the close of the ervice we practice the lost art of the "Methodist handshake." It works well! True, after one has used up his energies for 20 minutes, it is at time a bit ugged to shake hands vigorously with several hun- dred people, but this editor has found on the few oc- casions that he has tried it, that the experience is genuinely good. There are many people who have long since forgotten how to shake hands: there are always a few knuckle-crackers, but they are refresh- ing after one has felt the feeble tremble of many hand- shakes that remind one more of fish than of Meth- odists.

Nothing can bring to a stranger within our gates more of a sense of welcome than a firm and obviously sincere handshake. Of course nobody likes the clutch- ing hugger who seems to feel that religion and hug- ging are one and the same, nor do we like the "paw- ing parson" who feels that he has not done his duty without pulling your coat buttons off. But every- body responds to the sincerity of an honest handshake. Methodists were once known for it, and the term "Methodist handshake" is well established by tradi- tion. So to editor Marvin and his Michigan Meth- odists, and to Methodists everywhere, we say, let's forget our efforts of homiletical criticism at the back door of the church, and restore the lost art of doing the Methodist handshake!

Churchmen Hither And Yon

An impressive number of American Methodists have gone to Oxford, England, to attend the Ecumen- ical Methodist Conference. These people have raised their own funds to make this trip, or their friends have raised the money for them. Methodism, as a denomination, is not footing the bill. The British Methodists, at least according to the July 26th issue of *The Methodist Recorder,* are having considerable difficulty in raising the enthusiasm of the hosts for this world conference. Of course the British Meth- odist papers have done next to nothing to inform their readers about the nature of the conference, or the program that has been arranged, and we wonder if the Oxford meetings might turn out to be exceed- ingly American, rather than world-wide.

Our Roman Catholic friends of greater Boston will soon be getting on the "Franco" band wagon, if their Archbishop Richard J. Cushing has his way. "Franco is a necessity," he told the Associated Press last week. In Spain the churchman reported that he had a "high- ly instructive" interview with Franco, and the Arch- bishop expressed the belief that "from an international view, Franco is a necessity because he brings to the nations of the Atlantic community an anti-communist position. . . . For my part, the question need not be discussed further." We might add, that we won't discuss it any more this week — we haven't room !

What Is Right In Race Relations?

CHARLES M. McCONNELL

Church School Lesson For August 26th.

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SCRIPTURE: JOHN 4:4-14. ACTS 10:25-28. COLOSSIANS 3:1-11.

"He Had to Pass Through Samaria"

What we have come to call "race relations" is a catch-all pair of words. We lump a lot of geography, history, biology, prejudice, fanaticism, ignorance and practical religion into "race relations" and end up with something akin to hypocrisy. No matter what the color of our skin was at the beginning of a discussion of racial issues, we end up with red faces. Riots break out, fists fly, stones hurtle through the air and police clubs bounce off hard heads, when race meets race in some disputed zone of human relations.

Our consideration of the question, "What is Right in Race Relations?" begins with a very simple statement of fact in the life of Jesus: *"He had to pass through Samaria."*

The direct route from Judea to Galilee was through Samaria. Jesus used the direct road instead of the longer and more indirect road through Perea, east of the Jordan. The very strict Jews took the indirect route to by-pass the Samaritans, a race of so-called half-breeds, descendants of a Jewish element plus the colonists forced upon the land by the Assyrians in the eighth century, B.C. The Samaritans were much like the Jews, but were different at certain points. Their scripture was the Pentateuch alone, and they had built a temple on Mount Gerizim. History, geography and religion separated Jews from Samaritans. The simple statement of John about Jesus was that "He had to pass through Samaria." He could have taken the longer route through Perea to Galilee. But Jesus had an inner route he had to follow; it was later called "the way — the truth — and the life."

In our own world of shrunken distances and swift communications, we have to live closer than we did yesterday. We travel through a very much mixed-up human race today, and whether we like it or not, we have to pass through some Samarias. We can make the journey in Jim Crow cars and try to avoid contact with some different group, but we must get to some Galilee. The Christian must take the road through Samaria marked "the way, the truth — and the life" which Jesus followed. The other roads are passable but unsafe for Christians to travel. You use them at your own risk of losing your soul.

Jesus and the Woman of Samaria

We are deeply indebted to John for the story of Jesus and the woman of Samaria. It is a total solution of any race relation problem ever faced by a human being. The simple story must be engraved on the mind of every Christian and made the basis of every right solution of race problems.

Jesus came to a city of Samaria called Sychar and sat down by Jacob's Well to rest. There came a woman Samaria to draw water. Jesus said to her, "Give me drink." Note the absence of irritating tolerance. He v not on a goodwill tour, spreading sweetness and light handing out gifts or tokens of brotherhood; Jesus v thirsty and had nothing with which to draw water. T natural thing to do was to ask for a drink.

The request startled the woman, and she quickly membered the barrier between Jews and Samaritans a reminded Jesus that "Jews have no dealings with Sam itans." Race prejudice is always a two-way road, a Samaritans by-passed Galilee on their journeys.

Jesus made a simple request for a drink, and the co versation continued until he had told the woman of S maria about his life mission of bringing a well of wat to everyone which "will become to him a spring of wat welling up to eternal life."

Calling People Common or Unclean

In the story of Peter's experience with Cornelius, v find another illustration of the Christian way of solvin the "race problem." Cornelius was a pagan outsider wi whom it was not lawful for Jews to associate. Peter brok the wall between Jews and Gentiles, and made Chri tianity a world religion instead of a Jewish sect.

It is very strange that the Christian religion had, eve in the days that Jesus lived, to overcome the prejudic of the first Jews who became Christian. Paul was the gre world citizen who took the gospel of Jesus Christ throug the curtain of race prejudice which Peter lifted in h contact with Cornelius. In speaking to the little grou of Gentiles headed by Cornelius, Peter said, "You you selves know how unlawful it is for a Jew to associate wit or to visit anyone of another nation. But God hath show me that I should not call any man common or unclean."

The woman at Jacob's Well, and Cornelius, were bot treated in a Christian way. Jesus and Peter associated wit them on the level of a common humanity. Neither toler ated or looked up or down upon the other.

The crux of any valid race relation is in association o the level of humanity. Neither Jesus nor Peter set ou to solve the race problem. They were not making a good will tour or conducting a "work-shop" in race relations They were trying to live according to the gospel of Jesu Christ on a human, natural basis.

The best science and the best race relations today lea us to believe that the solution lies in neither giving no withholding from another person or group anything du them as human beings. It has been well said by Paul i his letter to the Colossians: "Here there cannot be Greek and Jew, circumcised or uncircumcised, barbarian, Scyth ian, slave, free man, but Christ is all and in all."

The here means anywhere along the Christian way. The road leads *through* Samaria, and every Christian must travel it as a Christian, not as a member of any race or group or nation.

Let The Pastor Be A Pastor

HOOVER RUPERT

THIS ARTICLE IS AN effort to indulge in a favorite American indoor sport: offering free, unsolicited ad-e. No one has asked me for the advice I propose to e. But from conversations here and there I have the pression that others share my feeling in regard to at the next General Conference should do about any jected four-year program. It is in what I think is best interest of our church, that I hunch my shoulders er my typewriter and harass the editor with this offer-g. I think the next quadrennium should see a four-year riod which the pastor can give full attention to his escribed pastoral tasks.

Don't get me wrong! There are certain basic things I lieve about The Methodist Church which the reader ould clearly understand at the outset. First, I believe oleheartedly in the connectional system. While I was rn into a Methodist parsonage, I am a Methodist by nviction as well. I feel in Methodism we have the finest stem of church government and administration in Prot-tantism. Our strength is in our connectionalism in a od many respects. I have seen the church as a lay-ember, as a pastor in circuit and city, and as a staff ember of a general board. I have felt the strength of y church in its connectional unity and feel it has hieved a reasonable degree of effectiveness. The fact at Methodists from Miami to Milwaukee and from ortland to Portland have much in common, is a fact at travel throughout Methodism will confirm. The fact at every church has a pastor and every pastor has a urch is a matter of no small consequence, especially if u ask around among the non-connectional churches. es, I believe in a connectional church.

And, I believe that the general boards and agencies of Methodism have much to contribute to my congregation y way of rich resources of literature, program, and per-onnel. (I hope the General Conference will do some-ing about the overlapping of responsibilities among me of these agencies.) I am glad to contribute my dol-rs to World Service and benevolences because I know hat the agencies are doing to further the work of the ingdom!

MOREOVER, I believe in the strength of a church-wide effort. No Methodist appreciates more the remendous impact of the crusade for Christ. One has nly to note the increase in church school enrolment and ttendance as the result of the crusade effort, to realize ts program was timely and inspired. We enlisted over million new members in one year as I recall, though ne wonders how many of these quickly-made Methodists re still active! We raised millions of dollars for relief nd reconstruction around the world. I have seen what hose dollars have meant in many of the countries of Europe, and I am confident that we were following the all of God in that signal effort.

Now we are entering the final year of the Advance For Christ and His Church. Frankly, I haven't been so convinced about the advance as I was about the crusade. But, I am satisfied that the emphasis through this quadrennium has increased our sense of missionary responsibility. And, many is the church (including the one I serve) which has greatly increased its regular giving to World Service and the Advance Specials.

As I contemplate the next quadrennium, I feel much like the brother in Georgia who organized to assure citizens that one week of each year would be free of all special days. He was anxious that there be one week when a person wasn't called to celebrate the arrival of the first canoe up Cow Creek, or the first time the boiler-makers had gotten together for a picnic. Deliver me from a third quadrennium of organized spiritual hypodermics! I want the General Conference to set some high prophetic sights and goals, but the best thing that could happen for this pastor is to just let me have four years of trying to be a good pastor.

While I don't share a common criticism of general agencies that the programs are all out and tried and handed down (perhaps a personal sensitivity for having helped to plan some of those most highly criticized,) I do hope there won't be another quadrennial effort to reach material quotes and goals with campaign efforts through the four years. If we have come "from crusade to conquest" as the slogan implies, let us make certain of the conquest by doing the most constructive job of building the kingdom in our assigned territories.

THERE HAS GROWN up a concept which says it is retreat to "return to normalcy." However true that may be, it is also true that a person who, in emergency, is aided by hypo's of one kind and another, makes progress when he returns to the normalcy of life without artificial stimulation. That's where I think we should aim to be next quadrennium. Certainly there should be no retreat or retrenchment. Our goals and high aims should continue to lure us on to unattained heights. But, cannot we do it without a quadrennial blueprint with lots of quota-ed-blueprinting for spiritual regimentation?

So, as one pastor, speaking perhaps out of turn to the distinguished group of elected delegates who will converge on San Francisco next April, may I humbly plead for the opportunity to plan my participation during the next quadrennium with the freedom to return to the pastoral functions the bishop asked me to assume when he ordained me and received me into the Annual Conference?

Methodism needs a return to its pulpit greatness in the rank and file of preachers. Too much time spent in promoting quadrennial hypodermic efforts has cost many a pastor his prophetic and well-prepared pulpit endeavors. Methodism needs pastors who are themselves sold on the educational process in the church school, and

(Continued on Page 17)

Maintaining Public Morale

SHIELDS WARREN

THERE IS ONE thing about the atomic energy program as a whole that I believe is worth calling to your attention because it is a unique type of problem, one that did not exist, except to a very minor degree, until the problem of how to integrate this discovery of atomic energy into our whole life as a nation was forced upon us.

This atomic energy program in which many of us are concerned is the first instance in which a major effort that affects the lives of virtually every American citizen has had to be kept concentrated in the hands of a few and the information relative to that program kept concentrated likewise. This requirement of secrecy, which is one of the handicaps of the atomic energy program, is essential in the present disturbed state of world affairs in order that we can maintain the leadership which we now hold. It is, however, alien to all of the normal instincts of people brought up in a democratic form of government to have to keep a curtain of secrecy over things that are of very major importance to them.

It speaks well, I think, for the devotion to duty of the thousands that are working in the atomic energy program that the secrets have been, on the whole, amazingly well kept. The instincts of Americans are to get things out in the open pretty much.

ONE MEANS OF achieving control has been brought about through the establishment of a special committee in Congress, the Joint Committee on Atomic Energy, which serves as a watchdog for the people as a whole over the commission and also interprets the needs of the commission and its program to the other members of Congress, so that the over-sight of the program is not left entirely to those directly concerned in it.

Another fortunate thing is that although many things have to be maintained in the secret category, as soon as it becomes apparent that a bit or a sizeable chunk of classified information will be of more good if made available to the population as a whole than it will if kept under wraps, it is made available.

For example, some of you read of the atomic tests that we held in the Las Vegas area not long ago. There one of the tests that was carried out was what might happen to automobiles in an atomic explosion. The Americans spend a very large portion of their lives in automobiles, and this was a fairly practical point to be sure of. We found that there was information of definite value, and this was made available to the Federal Civil Defense Administration.

In brief, in this "Operation Hot Rod" as it was called, we set out automobiles along a radius from the point of explosion. A mile or more away people in a car would be in trouble principally from shattering of glass and from the flash burn effect. The chances were pretty good that if they crouched beneath the dashboard or on the floor of the back seat they could maintain a very good measure of protection. If the car happened to be in the garage at home, by staying within it a very appreciable amount protection and a rather simple type of shelter might available.

Our problem has been in biology and medicine to t and sort out those aspects of the atomic energy progra that can be fairly promptly applied to the alleviation disease on the one hand, and to the advancement of t understanding of natural processes on the other.

HOWEVER, WE HAVE to look at the seamy si as well as the matter of advancement in the medic and the biologic fields. One of these is the fact that w have to consider mass casualties in relation to the e istence of the atomic weapons. Now, this is a proble which is alien, fortunately, to the people of the Unite States. It is not since the Civil War that we have ha any real experience with mass casualties. Oceans, fo tunately, have intervened between the battlefields o which we have been involved, and we have been spare an attack on our own shores. Nonetheless, we do hav some instances of mass casualties that have come about i the ordinary activities of everyday life. One of the thing that has become apparent from them is that we are no yet adequately prepared for meeting them, either psy chologically or from the material standpoint.

I was in the Boston area at the time of the Coconu Grove fire there, as you may remember, during the las war. There were some 500 deaths and about an equa number of seriously injured. That completely swampe all the hospitals in Boston, and Boston is a great medica center. When one contrasts that with the 80,000 kille and the 80,000 injured at Hiroshima, one sees the scal of the problem we have to consider.

SOME OF THE things that are very difficult for u to understand are problems we have not met face t face. To be sure, we do have literally tens of thousand of casualties in this country every year as a result of high way accidents, but they come one, two, or three at a time driblets here and there, even though the total is horrify ing. However, if we gathered those casualties together i one place at one time, the impact would be such that w would probably no longer have the traffic problem tha we have at the present day.

It is perfectly understandable that when one has to think about mass casualties, one tends to turn away from such unpleasant things, not to give attention to those things that are disturbing or disagreeable. On the other hand, unless we plan how to meet the disturbing, the disagreeable, we are simply courting tragedy and disaster.

When the atomic energy program was first undertaken, the potential medical and health hazards attendant were realized, foreseen and guarded against. This is the first time a major industrial program was ever undertaken, realizing in advance what the hazards were and guarding against them. We have been well warned by the tragic

mple of the early workers with x-rays and radium. It ght us that this type of energy is one that our senses not detect. We cannot see, feel or smell radiation — have to depend on instrumentation to bring it out. e have shown in the atomic energy program that one n effectively detect radiation, effectively guard against and control it.

Up until 1941 there was about a pound of radium ailable and some thousand people were intimately conned with working with that pound, its refining and so , and there were roughly 100 casualties, one out of ten, cause they had not realized the danger. In the atomic ergy program we deal with radioactive materials not pounds but in equivalents of hundreds of tons, and we ve hundreds of thousands of man-years of exposure. his, with the exception of two accidents, has been well ntrolled. Both of those accidents were relatively minor.

What the Federal Civil Defense Administration is doig is recognizing the hazards that exist and trying to anslate from the hazard, from our knowledge of how meet it, what should be done in direct implementation, d you obviously have a very important part in this.

It would be a great mistake if we thought of civil dense in terms of atomic bombs alone. They are just one ew form of weapon that has been used, a weapon more owerful than any other — a weapon which produces the last effect of high explosive on a larger scale, the effect f incendiary bombs on a terrific scale, and also has added his additional hazard of ionizing radiation.

THE REASON, perhaps, that this hazard of ionizing radiation has been dramatized a little out of its context is that it is impalpable in any way and directly ependent on instrumentation for detection. We had, in he past, realized its danger only by its effects, and sometimes its effects were not apparent for years afterwards. had the unhappy task of trying to save the hands of ome of the pioneer workers in x-ray and radium. They had no idea at the time of the initial exposure of the potential hazard that existed for them.

It takes either a Geiger counter or an electroscope or photographic film to check on the presence of radiation. Now, fortunately, the instruments that we have are fantastically sensitive. I was very proud working in my chemical laboratory before the war, when we were able to analyze down to a millionth of a gram of phosphorus. It took a two or three day procedure to carry it through. Now in a few minutes, if you are working with radioactive phosphorus, you can detect a millionth of a millionth of a gram. We have, in these very delicate instruments, a means of detecting radiation that should, with appropriate over-all planning, give control of the radiation hazard.

One of the things that is important in any program, important in any human relationship, is the matter of faith and confidence. One of the reasons that we have been able to have a successful atomic energy program is that the people who work in this dangerous field have faith and have confidence in what has been accomplished.

I would like to quote from a recent survey that the Institute of Social Research at the University of Michigan made for us to determine whether or not people were afraid to have atomic plants nearby or whether they were afraid to work in the atomic energy field. Of course, one always has to sprinkle an appreciable amount of salt on any of these opinion polls, but nonetheless I thought this was quite interesting.

THE CONCLUSION they came to was this. "The extraordinary care and precautions exercised by those in charge of the atomic energy development program are an excellent investment psychologically. Danger lies not simply in the presence of the hazard. A potentially destructive power is dangerous only when there is no means of coping with it, or when there is no faith that such means are being applied."

This principle, of course, is one that lies quite deep at the foundation of meeting our civil defense problems. The Federal Civil Defense Administration is working to instruct the country as a whole how to cope with the various problems related to possible attack, with mass casualties of all types, and those due to atomic weapons among others.

It is also important to bear in mind that we are not facing a hopeless situation in an atomic disaster. I think there is nothing more discouraging to a doctor than the problem of taking care of a hopeless case. Fortunately, we have made a fair number of advances in treating radiation injury, and it is perfectly fair to say that by virtue of the knowledge we have gained since the days of Hiroshima and Nagasaki we could appreciably reduce the fatalities that might result from a comparable situation.

Obviously, the better prepared a population is, the more ready it is to meet the problems of an attack, the less attractive that population becomes as a target.

IN ITS SIMPLEST terms, public morale rests primarily on a sound relationship of individuals within their own immediate groups. That, I think, is the key to much of the problem. When one analyzes it, one comes down to the fact that the wide-spread application of the golden rule is perhaps the best guarantee of maintaining an effective state of public morale. The greatest threat to our collective security from attack at the present is a widespread apathy that exists today. One cannot accept either resignation or futility with regard to an attack.

I would be showing you one side of the coin only if I were to leave you with the emphasis on an atomic disaster. I would like to show you, if I had time, the other side of the coin as well, the promise that the harnessing of atomic energy holds for the future. This aspect I cannot present in any detail.

Radioactive isotopes are the most important research tool in the life sciences since the invention of the microscope, and probably they may ultimately surpass even the development of the microscope in this importance.

It is a mistake to think of atomic energy only in terms of bombs. The very material that powers the greatest engine of destruction that man has ever created is also being utilized for the advancement of knowledge and, to a very considerable degree, the welfare of the human race.

UNION THEOLOGICAL SEMINARY
New York

Presidential Climb

Fourteen youths and counselors returned Tuesday from a four-day mountain climb in the White Mountains of New Hampshire. Using Dolly Copp National Forest campsite as a base, the members of the Methodist Youth Fellowship of First Methodist Church, North Andover, Mass., began their third annual hiking trip in a downpour of rain as they climbed into Tuckerman Ravine. While a storm raged atop Mt. Washington, with 70-mile winds and hailstones, the group made camp at Hermit Lakes and waited out the storm. The next morning they topped the summits of Mt. Washington, Clay and Jefferson. Descending the Six Husbands Trail they stopped at Great Gulf Shelter. Leaving the shelter they began the trek back to Dolly Copp tired and hungry, having gone short on rations.

Highlighting the experience was the making of a color movie of the climb with unusual cloud effects setting off the majesty of the Presidential Range. The Rev. Ralph D. York and Mr. and Mrs. Harold Boynton, Jr., were the leaders of this year's "Highroad Retreat." They were assisted by Miss Marjorie Schofield, Robert Wilkinson and Miss Virginia Newhall, R.N.

Other members of the group were June Stead, Lorraine Sabin, Elsie Seymour, Richard Harvey, Richard Banks, Robert Banks, Robert Cole and Clarence Scheipers, Jr. The group hiked a total of 15 miles and spent two nights on the trail. Original plans called for climbing five peaks. Inclement weather reduced this to three. Next year they expect to top nine peaks while on their "Highroad Retreat." A check of the topographical map shows that they climbed and descended a vertical distance totaling 5,688 feet.

Religious Values Of Point 4

In the "Point 4 Program" and other suggested aids from America to the underprivileged areas of the world, there will be great opportunity for all Christians and all mission agencies to help make Christianity apply on a scale and in places never possible before, believes Dr. John H. Reisner, agricultural authority of the National Christian Council of the Churches, and executive of Agricultural Missions Foundation.

"We need to realize our tremendous resources," he tells the Protestant missionary societies. "In our medical work we have 900 hospitals, well over a thousand medical missionaries, 12,000 nurses, many dispensaries.

"They are developed largely on an institutional basis; few have been able to extend their work outside. There are great resources in our literacy and mass educational work. The resources in agricultural missions are relatively small; there are only 100 rural missionaries. Yet the rural areas are the growing edge of the church. The challenge we face is in the economic assistance programs which are going forward. There will be increasing application of science to the home. Ancient gods will be overthrown, and the religious beliefs of the peoples will be wiped out. A vast materialism and secularism will result, unless Christianity can fill this inevitable religious void. The church's distinctive contribution will be to give new meaning and purpose to life, but this cannot be done in a vacuum. We must now, on a large scale, make Christianity apply to all of life."

Drive-In Services

Cleveland, Ohio — A total of 447 persons attended simultaneous drive-in services sponsored for Protestant, Roman Catholic and Jewish shut-ins by the Junior Chamber of Commerce.

The project, which was carried out in three local drive-in theaters, was believed to be the first of its kind held anywhere. Many persons came in cars of families or friends, others in station wagons from convalescent homes, and a few more in ambulances.

A total of 327 came in 99 vehicles for the Catholic Mass in Valley View Village, celebrated by Msgr. John J. Krol, chancellor of the Cleveland diocese. Msgr. Krol preached on the suffering of Jesus, and choral music was provided by children from Parmadale, local Catholic orphanage.

At the Protestant service, 75 persons in 30 vehicles heard Dr. John Bruere, pastor of Calvary Presbyterian Church, preach on the unlimited possibilities of prayer. Chaplain David Loegler of the Protestant Episcopal City Missions and Betty K. Cox, soloist of Highland Christian Church, assisted in the service, held in Brooklyn Village.

The Jewish service was attended by 45 persons in 20 vehicles. Rabbi William Seligman of Park Synagogue gave a sermon calling for renewed faith. Rabbi Earl S. Stone of The Temple and Cantor Albert Achnindler of the Community Temple assisted at the service, held in Warrensville Heights.

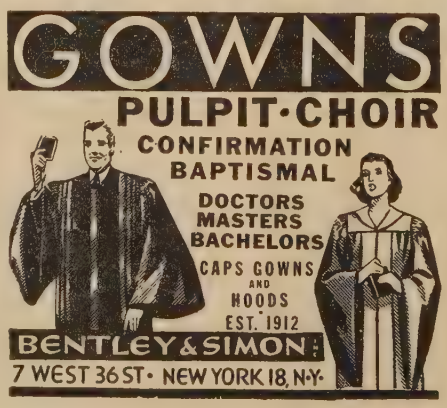
Visits Yugoslavia

Belgrade — Patriarch Vikentije Prodanov, supreme head of the Serbian Orthodox Church, was host at a banquet to a delegation of the World Council of Churches' department of inter-church aid and service refugees who came to Yugoslavia on a "fellowship mission." Headed by Dr. Robert Tobias, of Lyons, Kan., assistant director of the World Council agency, the delegation earlier attended a special service at Belgrade's Orthodox cathedral, after which they spent an hour conversing with Patriarch Vikentije.

According to the delegates, who included several other Americans, the patriarch showed much interest in learning how churches throughout the world can help one another. The delegation previously spent days in Greece studying the economic and social factors affecting church life in that country.

At a subsequent press conference, the delegation said they were impressed by the fact that "everyone in Yugoslavia is free to attend church." They said the church services at which they were present were "jammed with people."

American members of the delegation, in addition to Dr. Tobias, were Dr. Louis W. Goebel, Chicago, president of the Evangelical and Reformed Church; Dr. George W. Buckner, Indianapolis, editor of *World Call*, Disciples of Christ publication; Clifford P. Morehouse, editor of *The Living Church*, unofficial Protestant Episcopal weekly; and Dr. Carl Lund-Quist, chief representative in Europe of the U.S.A. Committee for the Lutheran World Federation.



Student At 84

At 84 years of age, Dr. Frend I. Johnson is not having difficulty in adjusting to the life of a Boston University student, or in keeping a 70-year old promise he made to his father — "Help me to go to school for one year, and I'll find work on my own after that." The work that he found has taken him to every country — small and large — in the Far East, as well as to Russia and Europe.

Since he was graduated from the university's School of Theology 55 years ago, in 1896, with a bachelor of sacred theology degree, he has devoted his life to some kind of study, or investigation concentrating on social conditions, youth problems, religious activity, missionary service with The Methodist Church, aid to backward and underdeveloped areas in this country, in the Far East, and in Russia. His wife has been his companion and working partner in all his endeavors.

Dr. Johnson is here on a full tuition scholarship to attend Boston University's school of ecumenical administration for lay and religious leaders working to unify Protestant groups throughout the world. His studies will help him to complete a history of the Protestant movement in this country since 1900. Retiring in 1932 after 36 years of service with The Methodist Church, he has filled nearly every conceivable position, from pastor of a rural tri-circuit area at $750 per

True Neighbors

A highly successful four weeks Vacation urch School has just been concluded at Centre Methodist Church, Malden, Mass. e school this year was held in co-operation th the First Baptist Church of the same v. Miss Mildred M. Pfalzgraf, minister of igious education at Centre Church, was n, assisted by the Rev. Philip Shearman d the Rev. Donald Ellis, student pastors the Baptist church. The school had as theme "True Neighbors," and its program worship, Bible study and activities centd around life in Palestine during Bible ys and now, in Israel.

The highlight of the school was the 'adopn' of a baby boy thru the Save the Chilen Federation. The children saved and ought in $62.19, mostly in pennies, which ll support little Thomas Frank of Bielefeld, rmany for one year. "Tommy" was born June 30, 1951, during the first week of school. During the second week of the hool, a pre-birthday party was held for ommy" and, using a life size doll in a baby crib to represent him, the children presented him with over 100 gifts of bibs, toilet articles, rattles and clothing. Tommy's mother, while still in the hospital, received a gift package and word that her baby would be taken care of for one year by the boys and girls of Malden, Mass. During the year Frau Frank will receive three other gift packages of clothing, food, and other baby needs. Word was received from her through the Save the Children Representative in Germany and she is quoted as saying "They have thought of everything, nothing is forgotten, everything is so beautiful."

Another sharing project carried on by the vacation school was the collection of used and new clothing for the children of Korea. Three large bags were filled and sent to Korea. A box of toys, games, and scrap books, some made at the school, was sent to the Monson State Hospital at Palmer, Mass.

At the closing program for parents and friends on July 19th, the 50th Anniversary of the Vacation Church School movement was celebrated and an offering was received to help other boys and girls have a happy and worthwhile experience in vacation schools. Twenty dollars was received and will be divided between the State Council of Churches and the International Council of Religious Education. An exhibition of things made, and demonstration of some of the activities the children enjoyed, was presented under the direction of Miss Pfalzgraf and her staff of 25 workers. Leaders of the various departments included: kindergarten, Mrs. John Durfee and Mrs. Reginald Maxwell; primary, Mrs. Arthur Thompson and Mrs. Kenneth Langill; sub-junior, Mrs. Leslie Grant and Miss Ann Withers; junior, Mrs. William MacCuish; with Mrs. Earle Tingley as registrar.

The enrollment for the four weeks totaled 99 with the children coming from the Baptist, Congregational, Universalist, Episcopal, Methodist, and Roman Catholic churches of Malden. The average attendance was 65 pupils and 22 workers.

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ar, to the post of secretary of the Cincinti area, where he raised 16 million dollars r Methodist benevolences shortly after the se of World War I.

Among the many highlights of the Johns' joint activities was their second round-e-world trip in 1930-31 to investigate child nditions in the Orient and Europe. As cretary of the Board of Foreign Missions, s work abroad resulted in the organization the Save the Children Federation, which rnished funds for sanitation, health meases, food and medical care for children the orld over, including America.

"I'm having a great time in school," dared Dr. Johnson, whose sight and hearing mpare favorably with those of his younger classmates. Seeming quite content with her housekeeping in the apartment the university has given them for their six-weeks stay here in Boston, is alert and erect Mrs. Johnson, who has accompanied her husband on nearly all of his trans-oceanic trips and is the author of "World Youth and Russia," a book published after their trip in 1931 through the Soviet Union. The Johnsons experienced the same reception in Russia at that time as many foreign writers reported shortly after the end of the last war. "The people were delightful, eager to know and help us, but Russian officials were aloof, and afraid to appear very friendly, or to give us permission for many unimportant requests," he said.

Going to St. Cloud, Florida, upon his retirement in 1932, both Dr. and Mrs. Johnson were in poor health, but determined to continue writing and active participation in church affairs. The couple has outlived their children. To regain his health, Dr. Johnson donned sandals and shorts and spent his time in the sun repairing their 10-room home and working in an orange grove in his backyard. The "sun cure" worked. Both husband and wife are now "just fine," and their "retirement is really in name only." Dr. Johnson believes that his current 50-year history is his "swan song," but looking back over more than 70 years of self-sufficiency, it is hard to believe that this humanitarian and religious worker will ever drop his tools and just "sit in the sun."

Assembly At Aldersgate

J. A. Dahlstrand

The New England Southern Conference Youth Fellowship Assembly was held at beautiful Camp Aldersgate during the week of June 24th to 30th. Fifty youth leaders from 33 churches gathered to worship, study, carry on conference business, and play together.

Chapel each morning was led by the associate dean, S. Raymond Luthy, and a "glowing ember chat" each evening by the dean, J. Arthur Dahlstrand. The spirit of worship and devotion was carried throughout the day in the classes, and in the evening programs and other informal periods of the campers' own choosing.

Five Epworth training courses were taught: religion in the Bible by the Rev. Matt Mees; youth friendships by the Rev. Nathan B. Burton; Christians and a new Japan by the Rev. S. Raymond Luthy; Protestant belief and action by the Rev. Albert W. Jackson; the church and your community by the Rev. Otis L. Monson.

The officers training clinics were taught by Miss Anna Giancola, Mrs. Albert W. Jackson, Mrs. A. E. Tingley, Mr. Monson and the Rev. Richard G. Colby. Mr. Colby, the conference director of youth work, conducted the business sessions of the conference youth fellowship. The officers elected for the coming year are: conference president, Irene Cone; vice-president, Robert Fife; secretary, Dawn Rainey; treasurer, James Damstra; commissioner of worship and evangelism, James Covell; commissioner of world friendship, Joyce Barber; commissioner of community service, David Collings; commissioner of recreation, Carol Richards; and editor of the *Circuit Rider,* Barbara Young.

The evening programs were varied. A Red Cross film showing the fundamentals of swimming was shown on Monday evening, following which the water-front director, Miss Virginia Van, spoke to the group. Tuesday evening was devoted to colored slides and a talk by Albert Suzuki, our versatile and beloved national from Japan. On Wednesday evening Mr. Burton with members of his class on youth friendships led an interesting open forum on present day youth problems. The film, "Crossroads," was presented in a very helpful manner by Mr. Dyckman, executive secretary of the board of education, on Thursday evening. Friday evening was devoted to world friendship. Mr. Suzuki, Mr. Luthy and Mr. Colby, all of whom have been in Japan, showed many items and told many interesting facts concerning life in that land.

Members of the faculty, other than those previously mentioned, were Mrs. Fred Braun, Mrs. Herman Chase, Mrs. Matt Mees, M James Van and Miss Eris Anderson, cat nurse.

The climax of the week was reached w a period of silence extending from the cl of the camp fire on Friday evening un breakfast on Saturday morning. Individu Communion was served in the outdoor cha from five to seven on Saturday morning the dean and associate dean. Those who sired to do so, brought letters evaluati their camp experience, stating their faith, bearing witness to decisions for Christi life and service, and left them at the al as they took Communion. Forty out of young people present took advantage of t opportunity to express the fact that they h found God very near to them during t week and that they intended to carry t new or renewed relationship with Christ b into their daily contacts with others.

ZIONS HERALD 125 YEARS AGO

August 16, 1826

Growth of New York — In the city of New York, there are now building, a Merchant's Exchange with marble front, a Bank with the same, a stone edifice for the Episcopal College, a brick Theatre, a public School-House, a Masonic Hall, Arcade, Churches, and eighteen hundred houses and stores.

* * * *

A benevolent Quaker was lately applied to by a respectable gentleman, one of the Society of Wesleyans, for the purpose of soliciting a subscription towards enabling them to complete a new chapel built upon the site of an old one, but which could not be finished for want of funds; at length, breaking silence, with a deep groan, he began thus: "I tell thee what, friend, my purse is always open to the distressed; but friend, my religion, thou knowest, differs from that of thine, we do not think thee right, and it is against our religion to help others to build up chapels; therefore friend, thou seest I cannot assist thee." The Methodist was about departing, and was nearly out of the room, when the Quaker called him back; "Hark'e, friend, how much hast thou laid out?" The Methodist replied, "sixteen hundred pounds." "And how much more dost thou want to complete it?" "About fourteen hundred more." "Well, friend," said the Quaker, "here's one hundred pounds to defray the expense of pulling down the old chapel." — *London paper.*

* * * *

Emigration — There arrived in New York, in the steerage of the ship Josephine, from Liverpool, fifty-eight passengers — in the Panther, thirty, and in the Robert Fulton, one hundred and thirty-five; making an accession of inhabitants at one port, in a single day, of two hundred and twenty-three; besides the ordinary mode of increase.

On A Wide Circuit

W. W. Reid

"All the News That's Fit to Print"

The *Hartford* (Conn.) *Courant* is one the great papers of the United States. R cently, says *Editor and Publisher,* a moth of a child cancer victim wrote the *Coura* protesting against articles telling of young pe ple dying of dread diseases, and "spreadi dread into homes all over the country." reply — which *Editor and Publisher* calls "masterpiece of reasoning for publication the truth" — the Connecticut editor said:

"The function of journalism is to report its community what has happened out of ey sight and out of earshot. Those repo should be undoctored. Only so can we kn the truth about the world we live in. A we must know that truth, even though it often cruel.

"Mankind cannot defend itself against di ease, death, war, and all the other evils ar inhumanities unless it looks that truth in th eye. Hence it is an obligation upon new papers to report what the dread killer di eases and crippling diseases like cancer, hea ailments, polio, cerebral palsy, and all th rest of that baneful company, do to men. cannot be done through statistics alone. We some at least of these reports not printe the killers could not be conquered. It is long, often seemingly hopeless, battle to co quer them. Only by mobilizing the resourc of the community, as through the vario drives that collect money for research an remedial care, can it be done. Without back ground knowledge of what those diseases d in concrete and human terms, these driv would fail.

"Thus more than a given individual is a stake. If news of this kind is suppresse innumerable individuals in the future, wh might have benefited had men rallied t combat the disease in question, will be hurt.

We can go along with the editor until h adds: "Most of us tend to confuse the r

of a dread event with the event itself. *it is with crime and all other evils.* Al-'s the feeling is that if news of an evil ppressed, things will be better. It is the ase, not the news of it that must be sup-ssed."

Ve question if the analogy between news a *disease* and news of a *crime* is fair. ort a polio epidemic, and people will should) be careful and take protective asures. Report a crime, and the publicity lf is part of the probably-merited punish-nt. But is it a preventive against future ne? We have seen the pictures of too ny criminals (especially of teen-age wrong-rs) in our local newspapers not to feel t this display is in itself a promoter of least) juvenile delinquency. Gangs of all-time gun-toters, holdup men, petty sebreakers, and attackers of girls — grin-g at their associates from the pages of vspapers — are more apt to appear in the oic role than in the role of corrective to er youth.

Our plea is not for the suppression of news. r plea is that wrong-doing be not "over-yed" in the press, "blowup" out of all portion to its place in the life of a com-nity, or made attractive or heroic to rash ut not basically bad) youth. Juvenile de-quency is largely the result of wrong "edu-ion" — and newspapers and movies play ir part sometimes positively in wrong in-lcation of ideas and ideals, parents and ools and churches negatively, by failure to still right ideas and ideals. Let us have truth, but let it be in proportion to all er truth.

"You want propaganda (or education) and t just truth!" some editor will say. Ah, t every editor, willingly or unwillingly, is propagandist (or educator) by the very t that he must decide on the basis of some e-determined policy, "This news is import-t," and he prints it; and "That news is important," and it goes into the waste-per basket. Deciding whether or not any ws (truth) is "fit to print" is a choice for purpose — and that's propaganda!

id To Korea Month

Washington, D.C. — Resolutions have en introduced in both houses of Congress authorize and request the President to oclaim the month of September "National lothing Collection Month for Korea."

Churches will be asked to support a nation-ide drive for warm clothing to send Kor-n refugees who will be faced with a hard inter. American Relief for Korea, Inc. ARK) will spearhead the drive, but other ational organizations and religious groups ill be urged to play a leading role.

House Joint Resolution 281, introduced by ep. John M. Vorys (R.,-Ohio) has been vorably reported by the House Foreign ffairs Committee and is on the House cal-ndar for early consideration. Senate Joint esolution 80, introduced by Sen. Wallace F. Bennett (R.,-Utah), with a large number of co-sponsors, is before the Senate Foreign Relations Committee. Both call for "an intensified voluntary contribution of clothing and kindred supplies" to Korean relief.

Inflation Shrinks Our Preachers' Pensions

ADVANCES IN RATE STILL GREATLY NEEDED TO PROVIDE A MORE ADEQUATE PENSION

Your Gift Is Needed, Whether Large Or Small

Communicate With Our Executive Secretary — *NOW!*

Make Checks Payable to PREACHERS' AID SOCIETY

In making your Will or Estate Pledge use the full legal name

Preachers' Aid Society of the New England Conference of The Methodist Church

Stanley O. MacMullen, Treas.
87 Kilby St., Boston 9, Mass.

Maurice L. Bullock, Exec. Sec.
581 Boylston St., Boston, Mass.

Outlines Christian Peace Action

Making expenditures for peace in some proportion to our military expenditures was urged by Dr. James K. Mathews, associate secretary, Division of Foreign Missions, in an address to women attending the national seminar sponsored by the Woman's Division of Christian Service on the campus of Scarritt College, Nashville, Tenn., July 31st to August 9th. "Christian Foundations for a World Order" was the theme for the seminar at which United Nations officials, State Department officials, and church leaders spoke.

Dr. Mathews, in the opening session address, said that unsettled world conditions have their counterpart in the individual. "Tensions, distractions, maladjustments, frustrations, fears, hostilities, anxieties, guilts — these have become household words." But we are finding that our faith is not "just for sunny days but for cloudy ones as well."

Speaking of the world situation, Mr. Mathews said: "What should we do? Surely not fight a so-called preventive war. Such a war *is* what it promises to avoid. Surely not take a stand of neo-isolation which Mr. Hoover advocated. A land with 6 per cent of the world's people simply cannot let the rest of the world go by. Surely not rely merely on pious denunciation of war!

"What stand then may Christians take which may accord with Christian principles? These things at least: (1) They can keep informed, for understanding of other peoples is essential to peace. (2) They can repent for *we* are a factor in the possibility of war. (3) They can express themselves with respect to Universal Military Training. Is it necessary when there is already a draft system? (4) They can advocate action through the U.N. and support various practical measures put forward from time to time through that body for international control of armaments. (5) They can support the technical assistance programs of the U.N. and U.S. when they really help *people.* Surely there can be no peace so long as the world is divided against itself, with a fortunate few enjoying fantastic prosperity and the masses of men in abysmal poverty. (6) They may study the possibility of some form of world government and help to lay foundations for the same. (7) They can act directly as Christians in a multitude of ways: by supporting and expanding the missionary enterprise of the church; by helping to make their immediate communities more Christian; by meeting human need through CWS, CROP and other organizations."

Belgrade Consecration

Belgrade, Yugoslavia — Consecration of Abbot Longin Trimic as Serbian Orthodox Bishop of Mostar, in the Belgrade Orthodox Cathedral, was attended by Archbishop John A. Fitzgerald of Armagh, primate of the Church of Ireland (Anglican), Dr. Lauriston L. Scaife, Protestant Episcopal bishop of western New York, and the Rev. Oliver S. Tompkins of London, associate general secretary of the World Council of Churches.

All three churchmen stopped off in Yugoslavia on the invitation of Patriarch Vikentij, head of the Serbian Orthodox Church, on their way home from Greece, where they represented their respective bodies at celebrations marking the 1900th anniversary of St. Paul's arrival in Europe.

At a luncheon following the consecration, the patriarch spoke of traditional ties of friendship between the churches of England and the United States and the Serbian Orthodox Church.

Paul F. Douglass To Europe

Paul F. Douglass, president of The American University, Washington, D.C., sailed for Europe on the Queen Mary, August 4th, as a United States representative to two international religious conferences.

He will attend the conference on faith and order of the World Council of Churches at Clarens, Switzerland, as a delegate from The Methodist Church, in place of Bishop Charles Wesley Flint of the Washington, D.C., area. President Douglass will then go to Oxford, England, where he will attend the Ecumenical Conference as a delegate of The Methodist Church. The Clarens Conference is completing the agenda for the world conference on faith and order to be held in Norway next year.

While in England Dr. Douglass will visit the Travistock Foundation for the discussion of research in the field of group dynamics. He will also visit the University of London, for which The American University serves as the examining headquarters in Washington.

President Douglass, an ordained Methodist minister, is the author of the article on Methodism in the new edition of the Encyclopedia Americana which has been reprinted and widely distributed.

Pope Plans Abdication

New York — "Drastic plans" have been drafted for the immediate abdication of Pope Pius XII and re-establishment of the Vatican in the western hemisphere should Rome be over-run by Red Armies, reveals the *Look* magazine just out. This highly confidential plan is made public by Igor Gordevitch, formerly with the Rome bureau of the *New York Herald Tribune,* and a correspondent with unimpeachable Vatican sources.

Mr. Gordevitch lists three major points the church's master plan: (1) "Pius wou abdicate the papal throne but would remai in the Holy See (as a private citizen) ev if enemy troops occupied Rome or the ap tolic palaces;" (2) those Cardinals headi Vatican departments would seek sanctua "probably in the western hemisphere;" (there, the Vatican would be re-establish and a new Pope chosen. Thus, shou enemies of the church attempt to take t Pope hostage "they would find only Euger Pacelli in the echoing corridors of a museum

The Pope fully realizes the consequen of staying on. He once told a visitor, *Lo* reports, not to be surprised to some day s "a Pope hanging in Saint Peter's Square He has said no Pope should leave the Ho City, "even though Rome should collap and the Basilica of Saint Peter be destroyed

Because of world conditions, Mr. Gord

Church Survey Commission Preparing Report

Shown as they met recently in Denver, Colorado, are the members of The Methodist Church Survey Commission, which will issue its report by Dec. 1st on "ways and means to reduce duplication and overlapping and to increase the efficiency and economy of the operation of general boards, commissions, and service agencies." The report will be acted on by the 1952 General Conference.

Standing at the head table are the officers and two members of George Fry and Associates, business management consultants, who have assisted in the survey. Left to right, they are: John R. VanSickle, Rockford, Ill., secretary; Bishop J. Ralph Magee, Chicago, chairman; Bishop Clare Purcell, Birmingham, vice chairman; and Thomas A. Harwood and Anderson Fox of the Fry firm.

Those at the left table, reading clockwise from extreme left, are: Judge V. M. Mouser, Columbia, La.; the Rev. B. Brooks Shake, Warsaw, Ind.; the Rev. Thomas B. Lugg, Chicago (treasurer); R. B. Spencer, Fort Morgan, Colo.; the Rev. J. W. Curry, Florence, S.C.; the Rev. T. R. W. Harris, New Orleans; the Rev. W. C. Bowman, Portland, Ore.; Joe M. Young, Tucson, Ariz.; Mrs. Leon Peel, Minneapolis, Minn.; the Rev. R. H. Wade, Louisville, Ky.; and Dean V. E. Daniel, Montgomery, Ala.

Those at right table, reading clockwise from left foreground: G. Wesley Lewis, Pittston, Pa.; Howard W. Selby, West Newton, Mass.; Alexander Nunn, Loachapoka, Ala.; President Harold C. Case, Boston University; Judge Ivan Lee Holt, Jr., St. Louis; Dean Charles C. Noble, Syracuse University; Mrs. Mary T. McKenzie, Jacksonville, Fla.; the Rev. Ernest Shepherd, Contoocook, N.H.; the Rev. Chester A. McPheeters, Detroit; the Rev. Roland P. Riddick, Norfolk, Va.; the Rev. J. Russell Throckmorton.

Two members not present when the photograph was taken are: the Rev. Joe Scrimshire, Albuquerque, N. M., and W. Rady McCormack, Corinth, Miss.

h declares, there are only three places to ich the Vatican could be safely moved: United States, Latin America or Canada. e U.S. is rejected because of hostility ard Catholics in certain sections of the ntry, and because the Reds could accuse church of being an ally of "big business" l "American capitalism." Latin American ernments are too unstable and might mselves suddenly become communist minated. This leaves Canada, and Mr. rdevitch feels Catholic Quebec is the most ly site. Such a move from Rome would be unprecedented. In 1309 continuous dal wars forced Pope Clement V to flee France, where the Vatican remained ough seven decades.

As he left Rome after a recent visit, Mr. rdevitch reveals, a Vatican prelate's part- words to him were: "We shall meet in — if you come soon. It may be too e, otherwise. There will be nobody here. en Saint Peter's may not be standing much ger."

he Homemaker's Corner

rs. Harry A. Burnham

nother Country Picture

Last week we talked about city people o misunderstand the problems of those o live in the country. An incident has me to my attention which shows the other le of the picture.

A woman who lived on a route much trav- d by tourists, had a large house and two ughters who would like to start a paying siness at home, so they decided to open tea room.

One of the daughters spent two months a city the winter previous to the start of eir venture. She went to all the "swanky" staurants, talked with French chefs, learned e strange and intricate ways of preparing e simplest foods, so that they might acquire reign names and flavors. She studied mod n decorating of walls; modern artists' ideas form and color.

The other daughter took a correspondence urse on how to be a hostess. They pooled eir slim resources in an attempt to give ty people "just what they had at home."

The season opened very well, but patron- ge fell off later and the second season found ry few old customers returning. It was t understandable that the woman with a ttle brown house, down the road a few iles, had more customers than she could ke care of.

Finally our first woman asked a city friend e reason for her failure. "Why," said the iend, "That is easy; the woman down the ad is frankly and sweetly, 'just country,' e adds no *A la* to her menus, in fact she as no menus. Her tables are covered with ood, honest, country red-checked gingham loths. Her food is home-cooked and for e most part home-grown. The rooms are ool and restful, with almost no decorations except for a few pewter pots or dishes. 'Come right in and rest yourself from the heat,' is her unhostess-like greeting."

The closing ejaculation to this explanation was, "What on earth do you suppose we go to the country for, if not for a rest and a complete change. Be your own country self and you will not lack customers."

Let The Pastor Be A Pastor

(Continued from Page 9)

who are free to devote time and effort to the leadership of the educational program of the local church. The day of shepherding the flock of one's congregation has not passed as to necessity. The needs are there for pastoral calling and counseling — but it takes a lot of time which may heretofore have been spent in reading blueprints for packaged programs.

Methodism has always been a crusading church. But must we always campaign in order to perpetuate the crusading Wesleyan spirit? I think not. And I hope the General Conference will let this pastor be a pastor again in the Methodist spirit!

Cicero Victims To Be Honored

New York — The Harvey E. Clarks, the Negro family whose attempt to move into a decent apartment in Cicero, Ill., was met with violence and mob terror, will be the guests of honor at United Nations Day, August 9th, which the city of Norwalk, Conn., is observing in connection with the celebration of the 300th anniversary of the founding of the town.

The program will include addresses by Walter White, executive secretary of the National Association for the Advancement of Colored People, who made an on-the-spot investigation of the riot; Bryon Price, assistant secretary general of U.N.; Senators Brien McMahon and William Benton; and Mayor Irving Freese.

The Clarks have not only been invited to be the guests of honor on "U.N. Day," but also to settle in Norwalk if they so desire, Norman Cousins and Hoyt Catlin, members of the sponsoring committee, said. Mr. Clark, however, declined the offer, expressing a determination to return to the apartment he originally rented in Cicero after the damage has been repaired.

Meanwhile troops are being retained in Cicero to prevent another outbreak. The apartment building which was wrecked by the mob has been boarded up. The grand jury which is investigating the riot has visited the scene of the mob action and has summoned civilian and police witnesses.

LOOKING FORWARD!

TO THE FALL SEASON OF CHURCH AND SCHOOL ACTIVITY

When you think of Bibles remember the widest assortment at the most advantageous prices comes from

Massachusetts Bible Society

41 Bromfield Street, Boston 8, Mass.

"Amos 'N' Andy" Ban

New York — Residents of Milwaukee, the home city of Blatz beer, will be spared the spectacle of the "Amos 'n' Andy" television show at the conclusion of the current 13-week contract period, the National Association for the Advancement of Colored People has been informed by its Milwaukee branch.

Following protest by the branch, Russell Winnie, manager of Station WTMJ-TV, told Mrs. Ardie A. Halyard, president of the Milwaukee NAACP branch, that he had notified the Blatz Brewing Company, sponsors of the "Amos 'n' Andy" show, of the station's decision to discontinue the program.

After writing a letter of protest to the station explaining the NAACP's objection to the show depicting Negroes as "inferior, lazy, dumb and dishonest," Mrs. Halyard called a conference of sympathetic and co-operating organizations on July 26th to consider a plan of action on a community-wide basis. Among organizations participating in the conference were the local units of the Urban League, YMCA, Jewish Council, American Federation of Labor, League of Women Voters, NAACP branch and youth council, and the Mayor's Commission on Human Rights.

In a letter of congratulation to Mrs. Halyard, Walter White, NAACP executive secretary, lauded the "effective job you did in Blatz's own backyard," and said it "should be an inspiration to all our branches to move ahead in the fight against misrepresentation of the Negro in this 'Amos 'n' Andy' television show."

Endorsement of the NAACP campaign came this week also from the Laymen's Council of Mt. Olivet Baptist Church, one of Harlem's largest congregations. S. H. Fowler, Sr., chairman of the council, wrote to Mr. White giving assurance of "unstinted support and ardent determination to co-operate with you in this undertaking in every way." The "Amos 'n' Andy" program, Mr. Fowler said, "is detrimental to good-will among men and to the proper respect that should be given to the members of any race or racial group."

PERSONS

The following is the list of guest preachers scheduled to speak at the Morgan Memorial broadcast over Boston Station WVOM (1600) at 8:10 a.m. for the last half of August, 1951.

Aug. 20 — The Rev. Gilbert Y. Taverner, Hyde Park Methodist Church.
Aug. 21 — The Rev. Leonard B. Gray, First Church of Christ, Lynn (Congregational).
Aug. 22 — The Rev. Howard A. Waterhouse, Morgan Memorial Youth and Children's Center Staff.
Aug. 23 — The Rev. Stephen Seminerio, asst. pastor, College Avenue Methodist Church, W. Somerville.
Aug. 24 — The Rev. James A. Ford, Dean, St. Augustine's A.O. Cathedral, Cambridge.
Aug. 27 — The Rev. Guy Allen, First Methodist Church, Dorchester.
Aug. 28 — The Rev. J. Edwin Lacount, director, Noyes Work Experience Program.
Aug. 29 — Mr. Clintice L. Cowan, director, Lucy Stone Home City Fresh Air Program.
Aug. 30 — The Rev. James A. Clement, Rush A. M. E. Zion Church, Cambridge.
Aug. 31 — The Rev. Charles E. Pederson, Calvary Methodist Church, Arlington.

Northwest Notes

Raymond E. Balcomb

The largest enrollment ever to register for the Annual Pastor's School of the Portland, Oregon Area, numbering over 200, attended lectures and workshops during the week of July 30th to August 3rd at the College of Puget Sound, Tacoma, Washington. Lecturers provided under the auspices of the commission on ministerial training of The Methodist Church, included Dr. W. A. Smart of Emory University, Dr. Gerald McCulloh of Garrett Biblical Institute, and Dr. James Chubb of the Grand Island, Neb., Methodist Church. The sessions of the school were presided over by Dr. R. Franklin Thompson, president of the College of Puget Sound, and inspirational evening addresses were given by Bishop Gerald Kennedy, resident in the Portland Area.

* * * *

Bishop Gerald Kennedy has left Portland on the first leg of a trip that will take him around the world. He will attend the Methodist Ecumenical Conference in England, where he is to be one of the discussion leaders, and then go on to Japan under assignment from the Council of Bishops. He will return to the United States early in November.

* * * *

Sometimes called "America's Passion Play," a religious drama by a Methodist minister entitled "The Gift of God" was presented to Portland audiences on five consecutive nights, August 6th to 10th under the auspices of the Methodist Minister's Association at the Reed College athletic bowl. A cast of 150 and a choir of 100 voices gives some idea of the proportions of the pageant, which was written by Dr. Louis Kaub and produced under his direction. For many years Dr. Kaub produced this "experience in worship" in Nebraska, and it is planned to make its presentation here an annual event.

The Rev. Ottavio Schiavoni, recently transferred to the Maine Conference from the New York East Conference, is serving the Congress Street and Italian Methodist Churches in Portland, Maine. Bishop Lord, resident in the Boston Area, appointed him to this newly formed double charge as of July 1st.

High School Institute

Elbert M. Parkhurst

Eighty-five high school youth spent a week, July 1st to 7th, at Camp Aldersgate, North Scituate, R.I., under the direction of Dean Elbert M. Parkhurst of Danielson, Conn., and Associate Dean C. Dale White of Hingham, Mass.

The theme of the camp, "Jesus, Our Ideal of Personality," was presented biographically by movies, filmstrip, drama, textbook, discussion, and chapel talk. In chapel Dean Parkhurst spoke of "Tests of the Goodness of Jesus," "Linda's Ideal Self," and "Shorty's Dream Girl." Associate Dean White spoke on Gandhi and Schweitzer. Following chapel, these biographies were discussed by the campers in groups.

The study of biographies was continued in courses taught by the Rev. Otis Monson, the Rev. C. D. White, the Rev. David Shaw, Mrs. Timothy Kehler, and Mrs. Elbert M. Parkhurst.

Afternoon workshops were led by Albert Suzuki, Mr. and Mrs. McKinnon White, Mrs. Carl Groebel, David Shaw, C. Dale White, Jerome Parkhurst, and James Vendettuoli.

The Rev. Charles X. Hutchinson, new superintendent of the Norwich District, spe July 3rd at the camp. He spoke of t "Christian View of Alcoholic Beverage and showed several movies. The eveni closed with a song fest and campfire dev tions.

Resigns

Miss Bernice Burroughs, associate directo Joint Committee on Public Relations f Methodist educational institutions, resign her position on August 1st. She will assur the new duties of secretary of literature a publications of the Women's Guild, Eva gelical and Reformed Church, September 1 in Cleveland, Ohio. Before coming to Nas ville in 1949, Miss Burroughs was associat for nine years with the editorial and public tion work of The Methodist Church. S served four years as assistant to the managi editor of *The Christian Advocate,* offici organ of The Methodist Church. She w for five years with the denomination's Ge eral Board of Missions, serving as productio manager of *The Methodist Woman* magazi and other materials of the Woman's Divisio and later as assistant in the department news service.

On July 29th the Congregational church of Hartford, Pomfret, and Woodstock, Vermont, celebrated the 175th anniversary of th arrival of the Rev. Aaron Hutchinson their first resident minister. Two great-grea great grandsons participated in the service the Rev. Charles X. Hutchinson, superinten ent of the Norwich District of The Meth odist Church, and the Rev. Paul Hutchinso editor of *The Christian Century.* The Re Charles Hutchinson preached at the mornin service and Dr. Paul Hutchinson made th anniversary address in the afternoon. A thir member of the family, Dr. Robert Hutchin son, professor of anatomy at Jefferson Med ical College, Philadelphia, Pa., was also pre ent along with the mother of these thre distinguished sons.

Woman's Day At Asbury Grove

The Lynn District Woman's Society o Christian Service will conduct Woman's Da at Asbury Grove on Thursday, August 30th at 10:30 a.m., with Mrs. Ebert A. Holt pre siding.

The morning program will be under th direction of the district vice-president, Mrs Warner C. Danforth. The district officer will present "Stewards of God's Kingdom." The guest speaker of the afternoon will b Mrs. William H. Duvall, Quincy, Mass., wh has recently returned after 10 weeks trave abroad, including the Holy Land.

The hostesses for the day will be the Wom an's Society of Christian Service of South

nilton, and the Ladies Aid of Asbury ve. Mrs. Evelyn Humphrey will be in rge of the luncheon reservations.

The committal service for the Rev. Horatio Crawford, retired member of the New gland Southern Conference, who died in ma, Arizona, December 27, 1950, was held July 2nd in the family lot, Middlebury, rmont. The service was conducted by the . Earl E. Story of Providence, R.I., and Rev. Maurice Barrett of Amherst, N.H.

appointed Amvet Chaplain

The Rev. Ronald A. Mosley, minister of United Methodist Church, East Natick, ss., has been appointed for a second term the office of department chaplain of the nerican Veterans of World War II, Am- s, of Massachusetts, by the newly-elected te commander, Walter Fernandes, of Fall ver, Mass.

Mr. Mosley was chaplain of the 424th In- ntry Regiment of the 106th Division, is rrently a chaplain with the U. S. Army serve, and has recently completed his sec- d year as minister in East Natick. Past te commander Norman Russell and Mr. osley are collaborating on a memorial pag- nt to be presented at the Amvet national nvention which will meet in Boston on nday, September 2nd, at the Copley Plaza 10:30.

n Furlough

Dr. Marvin Harper, president of Leonard heological College, Jubbulpore, India, is in is country on furlough. From October 15th rough November 2nd he will be in the aine Conference, and is available for other eaking engagements in the Boston Area.

Leonard Theological College is one of the ajor Advance projects of the Boston Area d was represented last year by Dr. James cIlldowney in a number of churches. Dr. arper can be addressed care of the Board f Missions of The Methodist Church, 150 ifth Avenue, New York 11, N.Y.

The Rev. Willis P. Miller, minister of Me- orial Methodist Church, Beverly, Mass., has nnounced that his church will sponsor a Week of Revival and Evangelism" from eptember 10th to 14th, with meetings held ach evening at 7:45 o'clock. Mr. Miller will be assisted in the services by the Rev. . Alan Justad of the Methodist church in eabody, Mass.

The Rev. George Harper, administrative ecretary of the National Conference of Methodist Youth, Nashville, Tenn., will be he guest speaker **Sunday, August 26th, on** he C.B.S.'s "Church of the Air." The net- work program, carried by 300 stations, will riginate in the studios of WBBM, Chicago, t 8 a.m., CST. Many C.B.S. stations broad- cast the program at a later hour. The youth choir of the Chicago Methodist Temple also will be featured.

Tour U.S.

The Rev. and Mrs. George E. Heath, of Brookline, Mass., will leave on September 1st for an extended tour of the United States. During their absence, mail will be forwarded to them from 18 Greenough Circle, Brookline, or from Dr. Heath's former office in Boston.

Dr. Heath retired last May from the active ministry of the New England Conference of The Methodist Church.

The Rev. Albert E. Day, pastor of the Mt. Vernon Place Methodist Church in Baltimore, Md., will preach in the summer pulpit series at Harvard-Epworth Methodist Church, Cambridge, Sunday, August 19th, at 11 a.m.

U.N. Loan

With a smile and the words "I have no speech to make, but I have a million dollars . . . here it is!" Byron Price, U.N. assistant secretary-general (right) hands over to ambassador Ernest A. Gross of the United States, a check covering the first installment in repayment of the $65,000,000 interest-free loan made by the U. S. Government for the construction of the permanent headquarters of the United Nations in New York City.

60th Anniversary

Mr. and Mrs. Sidney M. Higgins, Arlington Heights, Mass., celebrated their 60th wedding anniversary on August 3rd at the Pigeon Cove Inn, Rockport. They have been residents of Arlington for 37 years, but formerly lived in Everett and Somerville, Mass., being natives of Nova Scotia.

Those present in addition were: the Rev. and Mrs. G. Albert Higgins of Springfield; Paul G. Higgins of Everett; Mr. and Mrs. Walter E. Whilton, and Walter E. and Bruce Whilton, all of Rockport; Mr. and Mrs. Stanley A. Higgins of Lexington; Miss Marion Higgins of Weymouth; Mr. and Mrs. Gordon S. Higgins of Watertown; Mr. and Mrs. Claude A. Higgins, and Richard and Claudia Higgins, all of Reading.

The Rev. Joseph M. Shepler, Bow Street, Townsend, Mass., was admitted to the New England Deaconess Hospital, Boston, August 6th.

Mrs. George H. Rogers

Members of the New England and Troy Conference will be saddened to learn of the death on July 8th, of Mrs. Evelyn Miles Rogers, widow of the late Rev. George H. Rogers, both well known members of the Methodist conference.

Mrs. Rogers had been in ill health for the past three years, and had been living with her son and daughter-in-law, Mr. and Mrs. Raymond H. Rogers at Cooperstown, N.Y. Previous to that she had spent many years in Gloucester and Springfield, Mass. She will be remembered for her fine soprano voice and concerts and musical programs given in various communities where Mr. Rogers served. Mr. Rogers was instrumental in the building of St. James Church at Springfield, Mass.

Mrs. Rogers was born in East Hartford, Conn., in 1868. She was married to the Rev. Rogers in 1890 after his graduation from Wesleyan University. She was active in church work as long as her health permitted. She was past regent of the Otsego Chapter of the D.A.R., and a member of the Syracuse Colony of New England Women.

Surviving are two sons and their families, Professor Percy Rogers at Exeter Academy, Exeter, N.H., his wife Lillian H., and son Brandon, graduate student at Harvard University in architecture, Raymond H. Rogers, forester, landscape engineer, Cooperstown, N.Y., his wife Harriet R., and three children, Raymond M., Merrilyn and Don. The oldest son, George Miles, died in 1916.

Funeral services were held at 10 a.m., July 10th, at the Cooperstown Methodist Church, the Rev. T. Stone officiating. The Rev. Fred Edger of South Manchester Methodist Church officiated, and the Rev. Wm. E. Keith, retired Methodist Minister of South Manchester, Conn., a friend of the late Mr. Rogers, assisted, and pronounced the benediction.

The management of Geneva Point Camp, Lake Winnipesaukee, N.H., has reduced the rates of board and room for the Boston Area Pastors' Assembly, making the total cost of $16 per person.

Guests Of New York Methodists

MORAVIA, New York — Peggy Kiah, of Bridgeville, Delaware, and Helen Benson, of Greenwood, Delaware, two Negro young women, were guests last week of the youth of the Central New York Conference in the annual youth assembly held at Casowasco Methodist Conference center.

Miss Kiah presented "An Evening in Europe" Monday as a special feature. She was a member last summer of a youth fellowship caravan from the Wyoming Conference, spending two months in Denmark and visiting other European countries. She celebrated her 15th birthday last summer in Denmark. She is daughter of the Rev. and Mrs. C. E. Kiah.

The Rev. Daniel L. Ridout, of Dover, Delaware, is serving his sixth successive year as faculty member at the assembly. He is director of music and teacher of the class in music and worship. Mrs. Ridout is also a member of the party. The Rev. Charles R. Benton, of Syracuse, N.Y., is dean of the assembly.

Suez Canal Blockade

FLUSHING MEADOWS — Israel's complaint against the Egyptian blockade of shipping through the Suez Canal bound for Israel became for the second time the subject of debate by the United Nations Security Council which met for a morning and afternoon session on Wednesday, and heard speeches by the Egyptian delegate, Mahmoud Fawzi Bey, the United Kingdom delegate, Sir Gladwyn Jebb, and Israel's delegate, Ambassador Abba S. Eban.

Ambassador Warren R. Austin, head of the United States delegation to the United Nations, who took over the presidency of the Security Council for the month of August, succeeding Sir Gladwyn Jebb, presided at the sessions which opened with a speech by Mahmoud Fawzi Bey.

Speaking for an hour and a half, during which only a brief amount of time was devoted to the matter at issue, the Egyptian delegate repeated his former declaration that a "state of war" still exists between Israel and Egypt, and Egypt, therefore, reserves to itself the right to carry out any activities necessary for her self-preservation and self-defense. The greater part of his remarks was then devoted to a bitter propagandistic attack against Israel bringing up the question of the Arab refugees, the Jordan waters and Israel's immigration problem.

Sir Gladwyn Jebb, speaking briefly in a "preliminary comment," labeled the Egyptian blockade an "abuse of belligerent rights," and asserted that the Security Council should "exercise its undoubted authority" if the attitude of the Egyptian Government is not modified. He quoted Dr. Ralph J. Bunche and General William E. Riley, and previous Security Council resolutions, to the effect that the armistice agreement prohibited such a "hostile act" as the Suez Canal Blockade. He said that Egypt had no right to claim self-defense since there were no hostilities at present and Egypt was not under threat of attack. Sir Gladwyn outlined the British position as concerned with the freedom of international shipping and commerce. He said that Egyptian action in banning tankers which resulted in the reduction of the operations of the oil refineries at Haifa was affecting all the activities of Western Europe. He expressed his feeling that the continuation of the blockade was contributing to the instability and tension and uneasiness in the Middle East. Sir Gladwyn called upon Egypt to lift the restrictions and urged the Security Council to take action if there was no other way to settle the problem.

Italian Protests Demand Freedom Of Broadcasts

ITALY — For some years, Protestant broadcasts over the Italian radio have been coming up against many difficulties, owing, among other things, to changes made without warning in the hours allotted for the broadcasting of Protestant services. On April 18, 1951, Signor Mario Riccio presented a petition to the Senate to put a stop to "the insidious propaganda of the Protestant religion on the air, which is offensive to the Catholic soul of the Italian people."

The Federal Council of the Evangelical Churches of Italy thereupon sent a petition to the Broadcasting Control Commission, pointing out the need for Protestants who are ill, or live far away from any Evangelical place of worship to be able to listen to a religious service on the wireless, and recalling that the Italian Constitution guarantees religious liberty.

The council asks that the broadcasting of Protestant services be arranged both on Sundays and on religious feast-days, and that the times of broadcasting be given in the official program. It further asks that "the free exercise of public worship be henceforward respected, as well as the right under Article 19 of the Constitution to propagate over the air the religious faith professed by the evangelical Protestants of Italy." It expresses the hope that the commission will protest the broadcasts from all political or religious pressures running counter to constitutional rights principles and liberties.

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Tribute To Protestants

PARIS — Roman Catholic Bishop Jean Girbeau of Nimes paid public tribute to Protestants of that town for their "practical help in connection with a National Eucharistic Congress scheduled to be held in the ancient cathedral city.

Bishop Girbeau said that local Protestants were "as disappointed as the Catholics" that the congress had to be abandoned because of a reported epidemic of infantile paralysis.

Several Protestant families, Bishop Girbeau wrote, in the Nimes diocesan bulletin, offered hospitality to visiting Catholic bishops and priests. He said that one Protestant industrialist offered to paint with phosphorus the 25 crosses behind the open-air altar so that they would be visible at night.

The Protestant offers, Bishop Girbeau added, have been renewed for the end of September, when the congress will finally take place. It was originally to have been held at the beginning of July.

The Decision Of The Ages

This generation of human beings has gained for itself tremendous, almost undreamed of, physical power. We have dared to reach into the innermost recesses of the material universe and to take from it its basic latent energy. We have presumed to fashion that energy into engines of potentially universal destruction.

The crisis of our time is no ordinary crisis. The decision of our time is no ordinary decision. This is not just another turning point in the history of mankind on this earth. We confront *the* crisis and *the* decision of all the ages. The decision which this generation will make is one fraught with the most terrible portent and significance. It is the decision whether mankind shall die or whether he shall live.

It has been said that man is God's greatest and highest work. If, therefore, the decision of this generation is for universal death, then man will have committed the complete and final crime against the power of creation. For he will have chosen to die by his own hand, and in so doing he will have destroyed the greatest and highest work of God.

To believe such a fate inevitable is to disbelieve all the evidence of history and every basic tenet of every great religion mankind has ever known. To believe such a fate in-

ble is to declare that all creation is but eat grim terrible joke.

ie truth is that man is not condemned ie by his own hand. The truth is that generation like all those which have before it is endowed by the creator resources of mind and spirit sufficient to eeds and to the meeting of its dangers. s been proven time and again that men develop such law and such institutions e necessary to restrain the evil passions nen and nations and make the physical ers possessed by him the servants instead ie masters of human destiny. That which not possible when it was not necessary uman survival becomes altogether possi- when it is necessary to human survival. is only a question then, whether we will effectively the best of the resources of d and spirit with which we are en- ed.

wo roads lie before us. One leads through inued world anarchy straight to destruc- and the ultimate crime against creation which we have spoken. The other road s through the development of world law the establishment of institutions capable nforcing that world law to an order of e and to the proving once again of the that man is, in truth and in fact, God's test and highest work.

'e can take the second road if we but e the will to do so. Our responsibility our opportunity in this hour are alike mited. The decision of the ages is in hands. All the generations of the past — what is far, far more awful to con- plate — all the generations of the future d their breath and await our answers. So s the almighty God of time and space energy and mind and law and death and

Jerry Voorhis,
Executive Secretary,
Co-operative League of America.

* * * *

'he policy of the United World Federalists, , is as follows:

VE BELIEVE: The dignity of the in- idual and his God-given rights to life, rty and the pursuit of happiness are ong the highest aspirations of men every- ere.

VE BELIEVE: Warfare has now become destructive that these rights are universal- endangered.

VE BELIEVE: "To secure these rights ernments are instituted among men, de- ing their just powers from the consent of governed."

WE BELIEVE: As men in the past have created national governments to secure those rights which local governments were unable to guarantee, so we must now create a world government to afford the protection against war which national governments can no longer effectively provide.

WE BELIEVE: War is not inevitable; it can be prevented by the action of men through creation of a world government.

WE BELIEVE: A world government must have powers adequate to enforce disarmament in all nations, to prevent aggression and to maintain peace.

WE BELIEVE: A world government should have direct jurisdiction over the individual in those matters within its authority.

WE BELIEVE: A world government should be federal in form, and limited in powers, having only those powers specifically granted to it.

WE BELIEVE: All powers not specifically granted to a world government should be reserved to the national government, thus guaranteeing to each nation complete internal sovereignty to manage its domestic affairs.

To These Ends

WE REAFFIRM our continuing support of the United Nations;

WE CALL FOR the United States immediately to declare that it is a fundamental objective of United States foreign policy to support and strengthen the United Nations and to develop it into a world federal government with limited powers adequate to make, enforce and interpret world laws to maintain peace and prevent aggression.

WE URGE all individuals and organizations seeking this great aim to work with us toward this objective.

(Adopted by the fifth General Assembly, United World Federalists, Inc., Des Moines, Iowa, June 23, 1951.)

The United World Federalists are organized into state branches and chapters, and they welcome the active support of all who subscribe to their principles. Readers are referred to the National Office, United World Federalists, Inc., 125 Broad Street, New York 4, New York, or the Massachusetts Branch, United World Federalists, 10 State Street, Boston 9, Mass.

"To coerce or to compel is not ours if we wanted it, and should be renounced if we could have it, even in the more subtle forms of social pressure."

* * * *

"Christian Knowledge of God,"
by J. Harry Cotton,
Macmillan, N. Y.

Exempts Church Papers

Washington, D.C. (RNS) — A bill increasing postal rates but exempting religious and charitable organizations from any increase in second and third class mailing tariffs has been approved by the Senate post office and civil service committee.

The bill is more liberal than that reported earlier by the House post office committee, which exempted religious organizations only from the second class mail increase. The Senate committee would also exempt churches from the proposed increase in postcard rates.

Although both committees have now completed their deliberation on postal rate increase legislation, neither chamber has yet acted. With a heavy calendar of appropriations, tax and defense legislation listed for August, it is unlikely that Congress will act on postal rates until fall.

So dissimilar are the two measures reported by the House and Senate committees, that the final version of the legislation is almost certain to be written in a joint House-Senate conference committee after the two houses have acted on their respective bills.

The Senate bill, while much more generous to religious groups, does not extend the second class (printed matter) rate exemption to all non-profit publications and publishing houses, as does the House committee's measure. Rather it restricts the exemption to publications of religious or charitable organizations, and to scientific books designed specifically for classroom use or for religious instruction classes.

It provides that the one-cent rate shall continue to apply to postcards and to postal-and-reply cards sent through the mails by non-profit charitable, religious, temperance and philanthropic organizations.

Exemption from the proposed doubling of third class (bulk mailings and circulars) rates is made broader by the Senate committee. In addition to religious and charitable organizations, educational, scientific, temperance, labor, veterans and fraternal organizations are specifically exempted from this increase. The House bill, on the other hand, would provide no exemptions from increased postcard or third class rates.

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Lynn District Workshops

The officers of the Lynn District Woman's Society of Christian Service have just completed a series of "Workshops." They were conducted for the officers of the local societies to train and to bring information concerning the work of the Woman's Division. The workshops were held at the College Avenue Church, Somerville, Mass., with Mrs. Oscar P. Grove as hostess; Cliftondale Methodist Church, with Mrs. John Stendahl as hostess; Stoneham Methodist Church, with Mrs. Charles M. Kenney as hostess; Wesley Church, Salem, Mass., with Mrs. Elmer Hall as hostess; and at Prospect Street Church, Gloucester, Mass., with Mrs. T. Walter Savijea as hostess.

The workshops were under the leadership of the retiring and new officers of Lynn District as follows: president, Mrs. Ebert A. Holt; vice-presidents, Mrs. Warner C. Danforth and Mrs. Deane Carstensen; promotion secretaries, Mrs. George Nickerson and Mrs. Ernest Soule; treasurers, Mrs. Arthur P. Chase and Mrs. Edward L. Johnston; missionary education and service, Mrs. Oscar H. Drake; Christian social relations and local church activities, Mrs. George Snowden; youth work, Mrs. Ernest Hayward; children's work, Mrs. Melvin Lawrence; spiritual life, Mrs. Clarence Keir; status of women, Mrs. Harris Leroy and Mrs. Albert Rieth, Jr.; student work and missionary personnel, Miss Ada Mudge; literature and publications, Mrs. George Wallick and Mrs. Vernon D. O'Neill; supplies, Mrs. Harlan Campell and Mrs. Norman W. Walkinshaw; and circle chairman, Mrs. Edwin S. Anderson. A total of 410 women were registered at these meetings.

Bishop Supports Fight

Columbia, S.C. — The Methodist Church, through Dr. J. W. E. Bowen, resident bishop for the Atlantic Coast Area, has given assurance of full support to the South Carolina conference of branches of the National Association for the Advancement of Colored People, in the fight the conference is sponsoring to end segregation in the public elementary and secondary schools of the state.

In a letter to James M. Hinton, president of the state conference, Bishop Bowen branded segregation as "both unreasonable and non-Christian" and expressed the opinion that "the day must come in American life when the division of peoples by race will be eliminated, whether this is in public schools or other areas of life."

Petitioned To Quiet Bells

Santa Monica, Cal. — Twenty-eight residents here have petitioned the city council to quiet the church bells of a local Baptist church. Church bells are fine for calling the faithful, they say, but when they ring all day long, that's another matter!

Bells of the Trinity Baptist church toll from 9 a.m. to 8 p.m. daily, with added outbursts for special occasions. The petit said the bells are "annoying, troubleso interfere with radio programs and minin rentals."

The church's minister, the Rev. Fred Hudson, said the bells will continue to r until the court orders differently. Petiti ers are acting "out of a deep sense of resolved guilt of paganism," he added.

Twin Area Calendar

(Boston and New York Areas)

June 29-August 31 — Ecumenical w camp with students from other countr East Harlem Protestant Parish, New Y City, N.Y.

August 7-19—United Christian Youth Mo ment, Eastern Regional Planning Con ence, Lake Winnipesaukee, N.H.

August 8-14 — W.C.T.U. National Meeti Boston.

Aug. 17-19 — Young Adult Conferen Maine Conference Camp, Lake Narro Maine.

Aug. 19-25 — Intermediate Camp, Ma Conference, Lake Narrows, Maine.

August 19-25 — Institute of World Missio Chautauqua, N.Y.

August 19-26 — Hedding Camp Meeti Hedding, N.H.

August 19-26 — Springfield District Ch tian Life Institute, Laurel Park, Spri field, Mass.

Aug. 25-Sept. 1 — Senior High Camp, Ma Conference, Lake Narrows, Maine.

August 26-September 2 — Ninety-th Camp Meeting and Assembly, Asbu Grove, Hamilton, Mass.

August 30 — Lynn District Woman's ciety of Christian Service Day, Asbu Grove, Hamilton, Mass.

Sept. 1-3 — Maine Conference Family We end, Lake Narrows, Maine.

Sept. 3-7 — Boston Area Pastors' Assemb Geneva Point Camp, Lake Winnipesauk New Hampshire.

Sept. 20 — Executive Committee of t World Council's Conference of U.S. member churches, New York.

Sept. 22 — Layman's Rally, Camp Alde gate, Rhode Island.

Report Russian Trip

London — A spokesman for the seve man delegation of British Quakers whi recently undertook a goodwill mission Russia said that the trip had resulted in significant contribution to East-West agre ment.

The spokesman was Gerald Bailey, sec tary of the Society of Friends' East-West r lations committee, who returned here wi his colleagues from Moscow where the de gation presented peace proposals to the Sovi government through deputy foreign minist Jacob A. Malik.

One of the assurances given by Mr. Mal to the Quakers was that the Soviet Union

Asbury Grove Camp Meeting And Assembly

The 93rd Annual Session at Asbury Grove, Massachusetts

August 26th to September 2nd

SUNDAY, AUGUST 26

10:30 a.m., the Rev. Archiver J. Strait, Superintendent of the Lynn District.

4:00 p.m., the Rev. Allen E. Claxton, D.D., pastor, Broadway Temple Methodist Church, New York City.

7:00 p.m., the Rev. Allen E. Claxton, D.D.

7:30 p.m., Monday through Friday. Preaching Mission by the Rev. John Snook, Jr., of Winchester, Mass.

Thursday, August 30th, from 10:30 to 3:30, Lynn District W.S.C.S. Day.

SUNDAY, SEPTEMBER 2

10:30 a.m., the Rev. Willard C. Arnold, Superintendent of the Boston District.

4:00 p.m., the Rev. Bernard C. Clausen, D.D. Pioneer Radio and Television Preacher.

7:00 p.m., the Rev. Bernard C. Clausen, D.D.

DELLA HART MACOMBER, Pianist and Director of Music.

Estelle Freeman, Soloist.

The Rev. J. Alan Justad, Song Leader.

ASBURY GROVE INVITES YOU !

y for "business like" negotiations on d issues and is not interested in "ex- ng revolutions." This was in reply to Quaker suggestion of top-level talks by s of state.

the program outlined to Mr. Malik, the kers included the dropping of anti-West aganda in the Soviet press, non-inter- ice in the affairs of non-communist tries, planning for drastic world disarma- t, and a meeting of big-power leaders. ommenting on Mr. Malik's recent state- t of Soviet policy which disavowed in- ention in other countries, Mr. Bailey said, did not expect him to commit himself, nyone else, just like that to our sub- ions. But we are gratified that he ght them worthy of detailed considera- ."

ipper At Deaconess

very so often a litt'e beagle named Skip- comes to the Cancer Research Institute he New England Deaconess Hospital to reated with radioactive iodine for cancer he thyroid — a disease extremely rare logs. This little dog, the first in medical ory to receive radioactive iodine treat- t for this type of disease, comes to the coness like a regular clinical out-patient. lis injection to destroy cancerous thyroid e takes only a few minutes. After a days observation he returns home with owners, Mr. and Mrs. Fred Bowman of th Weymouth, Mass. Skipper was re- ed to the Deaconess by his doctors at the gell Memorial Hospital in Boston who discovered he had an inoperable thyroid cer.

he iodine used for his injection comes to Deaconess from the Atomic Energy nt at Oak Ridge, Tenn., and must be d within 48 hours of its arrival. The e sterile techniques are used with Skip- as with human patients. The doctor o gives him his radioactive iodine wears ead-lined apron and gloves and the hypo- mic syringe is covered with a lead shield. pper sits on a small tab'e in the isotope ivery room and receives his injection in right front leg.

reet Broom Brigade

New York — Two pastors — husband d wife — and 40 members of the East arlem Protestant parish, to dramatize a mpaign for clean streets, took brooms and ept debris from a block where many of members live.

Clad in dungarees, the Rev. and Mrs. Nor- n O. Eddy, co-ministers of one of the par- 's three store-front churches, led a team volunteer street-cleaners-for-a-day which 30 minutes gave the tenement-lined block e of the briskest scrubbings it ever had.

The city sanitation department co-operated providing brooms for the workers and a ck to pick up and carry away the piled refuse. Before the operation was begun, a water truck gave the street two wettings to ease the sweeping chore. City police detoured all traffic from the block while the task was under way. Residents were warned beforehand to park their cars elsewhere.

The 40 volunteers, all members of the church's community action committee, were led in the organized attack on street dirt by eight team captains, residents of the block, Two of the captains were Mr. and Mrs. Eddy, both Congregational Christian clergymen.

The Eddys serve with two other pastors in the "group ministry" of the East Harlem Parish, which is supported by six Protestant denominations.

Ministers — Come to

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Study Race Relations

Lincoln University, Pa. (RNS) — Fifty Protestant leaders from 11 denominations attended an institute on race relations held here under the sponsorship of the National Council of Churches. The participants included representatives of church councils and of city, state and national civic and social work agencies.

Purpose of the institute, according to Dr. J. Oscar Lee, executive director of the national council's department of cultural and racial relations, was to discover "Christian democratic means of removing the barriers that divide mankind, of eradicating discrimination, segregation, racial injustice and violations of human rights."

Among the subjects the institute dealt with were the role of the church in applying Christian principles to racial and cultural relations, and the racial practices of such church-related institutions as schools, colleges, and hospitals.

Dr. Lee said the "color line" is still maintained by many white Protestant congregations, although it is deplored by the top leadership of most denominations. "There are a growing number of interracial congregations, but, on the other hand, racial discrimination is more pronounced within some churches than it is in community circles outside the church," Dr. Lee declared. He announced that the National Council of Churches had completed a survey of the racial fellowship practices of its constituent denominations, but said the findings are not yet ready for publication.

COVER PHOTO

Skipper arrives at the Cancer Research Institute, New England Deaconess Hospital, and is greeted by Barbara Sullivan, technician, and Dr. Bradley Copeland, assistant in pathology. For the story of Skipper, see above.

Church Architecture

The Indianapolis Conference and Institute on Church Architecture, held by the Indianapolis Council of Churches and the Bureau of Church Building and Architecture, will be held during the afternoon of September 12th, and morning and afternoon of September 13th, at Central Christian Church, Indianapolis. A very extensive exhibition of church architecture will be open to the public both days.

For further information, address E. M. Conover, 300 Fourth Avenue, New York.

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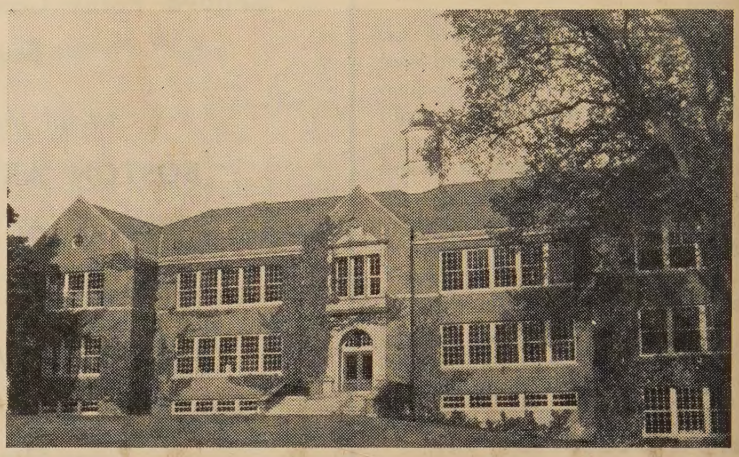

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Memorial Hall is a new physical education building which was recently completed. It provides three basketball courts and facilities for indoor tennis, softball, volley ball and wrestling. Exceptional opportunity is afforded for outdoor sports — skiing, skating, hockey and mountain climbing.

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